INTERNATIONAL NOTICE OF SOVEREIGNTY, NATIONALITY, & POLITICAL AUTONOMY

for

LOVE NATION

(A UNION OF MISSISSIPPIAN TRIBES)

Operating as a Supranational Sovereign Indigenous Nation Organized as a Perpetual Unincorporated Association Trust (PUAT)

> Drafted by: Kiel Mansa, Chief-MANSA of LOVE NATION

> > On behalf of

the Council of Elders for the United Nations of Chippewa Ottawa & Potawatomi Indians

November 15, 2024

Resurrection of

THE TRUE PEOPLE

Neshnabek

DEFINITIONS

PEOPLE - corporeal beings that operate under the laws of the United States.

SPIRITUAL BEING - a spiritual being that elects to live in accordance with the law of LOVE NATION.

SOCIAL COMPACT - a declaration, association, and/or constitution which sets out the rules by which a community elects to be governed in accordance with.

TRUE PEOPLE - members of, and/or people qualified to become members of, LOVE NATION.

COMMUNITY - a group of spiritual beings who enter into a valid social compact.

FAMILY - a community with a kinship system of governance.

TRIBE - a group of families who elect to operate in accordance with a social compact.

NATION - a group of tribes who elect to operate in accordance with a social compact.

KINGDOM - a group of Nations who elect to operate in accordance with a social compact.

SOVEREIGNTY - the self-supervised exercise by a government of a community to enforce its right to manage the properties and rights of, to tax, and to govern members of any given community.

UNITED STATES - a Union of States which administers administrative services on behalf of the people.

INDIANS - a member of LOVE NATION, an Indian Tribe, a person and/or spiritual being who is Indigenous to any land mass. This term also includes the ancestors of modern-day Indians.

UNITED STATES OF AMERICA - the body of governance responsible for administering affairs on behalf of the People of the United States.

INDIAN COUNTRY - American territory owned by Indians prior to the establishment of the United States of America.

BLACK / AFRICAN-AMERICAN - terms of discrimination placed upon Indians within North America and tacitly accepted by some of the targeted Indians. The term is one that fosters the denationalization and relabeling of Indians by the government of the United States of America in order to classify their lands as abandoned, and claim ownership of their ancestral lands.

INDIGENOUS - a spiritual being who was created on a particular land mass on the planet earth.

ABORIGINAL - a spiritual being who is a descendant of the most original community living within a particular land mass on the planet earth.

ABORIGINAL AMERICAN LANDS - All lands under control of Indians on the American continent prior to the first permanent English settlement in the Americas in 1607 by Captain John Smith in Jamestown, Virginia.

Part I

INTRODUCTION

The following information, including the historical narrative which has been carefully researched and written constitutes this INTERNATIONAL NOTICE OF SOVEREIGNTY, NATIONALITY, & POLITICAL AUTONOMY for LOVE NATION (a Nation of Tribes which collectively identify with the Mississippian Culture) which has been drafted to put all nations, governments, societies, families, and spiritual entities throughout the world on notice of the perpetual existence of this Nation We are a group that represents a continuing portion of a collective of cultures that has existed in the Americas and predates the colonial presence in America.



*approximate locations of Mississippian Indians around 1000 CE.

We are organized as a Perpetual Unincorporated Association Trust in accordance with the Constitution of Love Nation, and are the lawful heirs of the ancestral lands of our forefathers who lived and thrived throughout the Mississippi Region of N. America. Our current corporate headquarters, and research and development center for the Nation is located in the South American country of Brazil. Our Tribal Community Development Project is located in North America at the following address :

United Nations of Chippewa Ottawa & Potawatomi Indians, 538 W Hamblin Ave Battle Creek Michigan 49037 [without the United States]

The United Nations of Chippewa, Ottawa, and Potawatomi Indians was originally established as an Indian Tribe which consisted solely of Indians from the Chippewa (Ojibwe), Ottawa, Potawatomi descents which

are part of the larger group of Algonquian-speaking peoples who traditionally identified by their Mississippi Culture and their occupation of the Great Lakes and Midwest regions of the United States and Canada. A Nation of Tribes, this union combined the cultures of Anglo-Saxon Berbers, with Aboriginal Americans who united to defeat a common enemy : The newly formed united states of america which began to trespass on their ancestral lands throughout the Americas and began to acquire their lands via unlawful claims and ope encroachment via easement by prescription of sovereignty transfer.

Out of necessity, Kevin Caldwell (dba Kiel Mansa) has re-organized the Nation and implemented policies to include members and tribes throughout America and throughout the world who are victims of unjust colonialism spearheaded by the Doctrine of Discovery, Manifest Destiny, Slave Laws, Black Codes and/or other forms of institutionalized denationalization. The territory of the Nation consists of all land, real estate owned and/or held in trust for the benefit of our members. The Nation now consists of indigenous members from various tribal affiliations spanning the globe. The Nation could be identified by their Mississippian culture in which its members still live and operate in accordance with the historical laws of LOVE which laid the foundation for the wealth and prosperity experienced by their forefathers throughout the Mississippi Region of America. United Nations of Chippewa Ottawa & Potawatomi Indians has been formally re-established according to tribal Traditions & in accordance with International Laws by Chief-MANSA Kiel Mansa (relative of Billy Caldwell) ensuring that it shall continue to play a significant role in advancing the cause of some of our early leaders such as Pontiac, Tecumseh, and Billy Caldwell. The Nation focuses on the re-establishment of family tribes, family ties, and strengthening the bonds between the nations and ensuring that our members have access to the services and infrastructure necessary to maintain self-sustainable Indigenous lifestyles.

1. TO REPAIR DAMAGES CAUSED TO OUR MEMBERS VIA THE DOCTRINE OF DISCOVERY, UNFULFILLED TREATY PROMISES, & PROPERTY WASTE

2. TO REPAIR DAMAGES CAUSED TO OUR MEMBERS VIA MANIFEST DESTINY, COLONIALISM, ATTEMPTED GENOCIDE, & ATTEEMPTED DENATIONALIZATION

3. TO EXERCISE THE RIGHTS OF SELF-DETERMINATION AND SELF-GOVERNANCE IN ACCORDANCE WITH THE DECLARATION ON THE GRANTING OF INDEPENDENCE TO COLONIAL COUNTRIES AND PEOPLES.

In the early centuries before European colonization, the indigenous peoples of Indian Country—the vast territories of North America—developed complex societies, such as the Mississippian culture, which thrived through advanced agricultural practices and social structures. However, this landscape was transformed dramatically with the arrival of various groups, including the Berbers, or Amazigh, from North Africa. The Berber people, whose roots predate the Arabs in the Maghreb, had long histories of seafaring and trade, which led to their presence in the Americas long before European explorers officially charted the New World. These Berbers, potentially in small numbers or through trade routes linked to the Kush and Nubia regions of Sudan, might have integrated into the diverse fabric of indigenous tribes. The influx of Berber settlers and traders contributed to an exchange of culture and knowledge, which in turn

would influence local customs and governance systems, echoing the Witenagemot traditions of wise councils, much like the English law systems that evolved in the Anglosphere.

As time progressed, these Berbers would have mixed with the native populations, fostering a unique cultural blend. Some historians speculate that the Witenagemot-style councils and early forms of governance among indigenous tribes might have been influenced by external sources, including the Germanic tribes that shaped early European legal systems, such as the Magna Carta. Over the years, the blending of African, indigenous, and European influences in the Americas created a unique multicultural society. This intermingling also introduced concepts like the Law of Love, a guiding principle for peaceful coexistence that transcended ethnic boundaries, aligning with the vision of unity that would eventually form the basis for modern American democracy. The evidence of early African and European interactions with indigenous populations challenges the traditional narrative, suggesting that the history of the Americas is more complex and intertwined than often depicted, with roots that possibly extend back to even *extraterrestrial* influences, hinted at in the ancient knowledge embedded in indigenous lore and culture.

The Northwest Confederacy, composed of Indians who shared the Mississippi Culture and had their roots in pan-tribal movements dating to the 1740s, formed as an attempt to resist the expansion of the United States and the encroachment of American settlers into the Northwest Territory after Great Britain ceded the region to the U.S. in the 1783 Treaty of Paris. American expansion resulted in the Northwest Indian War (1785–1795), in which the Confederacy won significant victories over the United States, but concluded with a U.S. victory at the Battle of Fallen Timbers. The Confederacy became fractured and agreed to peace with the United States, but the pan-tribal resistance was later rekindled by Tenskwatawa (known as *the Prophet*) and his brother, Tecumseh, resulting in the formation of Tecumseh's confederacy.

The Chippewa, Ottawa, and Potawatomi nations have long histories of intertribal relations, often cooperating on trade, military alliances, and political matters. These tribes share linguistic and cultural ties and were historically known for their mutual defense against colonial forces, both French and British, and later American settlers. Yet, as we take a deeper look into history we quickly realize that things weren't so black and white.

Oral traditions of the Potawatomi, Ojibwe, and Ottawa assert that at one time all three tribes were one people who lived at the Straits of Mackinac. From there, they split off into three separate groups, and the Potawatomi were "Keepers of the Sacred Fire." As such, they were the leading tribe of the alliance the three Indian nations formed after separating from one another. Linguistic, archaeological, and historical evidence suggests that the Potawatomi, Ojibwe, and Ottawa did indeed descend from a common ethnic origin. The three languages are almost identical. In their own language, the word Potawatomi means "Keepers of the Sacred Fire," but they call themselves *Neshnabek*, which means "the True People."

When Jean Nicolet arrived at Green Bay in 1634, he met a few Potawatomi there. At this time, the Potawatomi lived in Michigan, and any Potawatomi at Green Bay were most probably visiting. This situation changed dramatically in the 1640s and 1650s when the League of the Iroquois in upstate New York began to raid Indian tribes throughout the Great Lakes region to monopolize the regional fur trade. Like other tribes in the southern peninsula of Michigan, the Potawatomi were forced westward by the

Iroquois onslaught. By 1665, the tribe relocated on the Door County Peninsula in Wisconsin. When the Iroquois threat receded after 1700, the Potawatomi moved south along the western shore of Lake Michigan. They also moved back into Michigan, which they had occupied before the Iroquois wars. By 1800, their tribal estate included northern Illinois, southeastern Wisconsin, northern Indiana, southern Michigan, and northwestern Ohio.

The history of these three tribes, like many Native groups, is marked by a series of treaties that resulted in the loss of their ancestral lands.

Although Anishinaabe peoples and Bands formed Clans and Nations prior to contact, it is likely that the modern form of Anishinaabeg confederate unity formed some 500 years ago as a defense against the growing expansionism of the Five Nations Iroquois Confederacy based in New York State. Colloquially, the Ojibwe are Keepers of the Medicine and Faith, the Odawa are Keepers of the Trade, and the Potawatomi are Keepers of the Fire, although all Anishinaabeg Bands share in these "gifts" and possess characteristics of all three "Fires," which denote a kind of constituent nationhood, similar to the "states" in the United States of America.

By the mid 1700s, the Council of Three Fires became the core of the Great Lakes Confederacy. The Hurons, Algonquins, Nipissing, Sauks, Foxes, and others joined the Great Lakes Confederacy, and after the Treaty of Niagara of 1764, which marked the formal beginning of the peaceful relations with Great Britain, this powerful body provided the British with important allies in times of war and a balance to the Iroquois Confederacy to the south and east".

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Wars Involving Europeans

Like other tribes in the Great Lakes region, the Potawatomi became trading partners and military allies of the French. When the Fox Indians rose up in Wisconsin against the French between 1712 and 1735, the

Potawatomi and other tribes participated in many battles on the side of the French. Beginning in 1731 and continuing into the 1740s, many Potawatomi warriors aided the French in putting down the recalcitrant Chickasaw. Some war parties went as far south as present-day Tennessee. Between 1752 and 1756, the Potawatomi again aided the French, this time against the Illinois tribe, who were driven out of northern Illinois.

The Potawatomi remained loyal to France during the century of warfare against Great Britain. Between 1689 and 1763, the French and British fought a series of four wars for control over North America. The Potawatomi fought in the third war, King George's War, in 1746-47. They went to Montreal, and from there they attacked the British colonies as far east as New York and New England. The most important of the colonial wars was the French and Indian War or Seven Years' war from 1754 to 1763. The Potawatomi continued to ally themselves with the French, as did other tribes from Wisconsin and the Great Lakes region. They fought in many famous battles of the war, such as Braddock's Defeat in Pennsylvania in 1755 and the infamous Massacre of Fort William Henry in New York in 1757. Despite their loyalty, the Potawatomi were unable to stem the tide of war, which the British finally won in 1763.

Continued Friction with the English

With this victory, all French possessions in Canada and the Midwest reverted to British control. The Potawatomi remained wary of their new colonial overlords, particularly the Potawatomi at Chicago and Milwaukee. In 1763, an Ottawa chief named Pontiac led a revolt against the British, which involved many Great Lakes tribes including the Potawatomi. The British eventually put down the rebellion, and they established better diplomatic and economic relations with the tribes to prevent any such recurrences. Many Potawatomi bands developed strong ties to the British, but the Potawatomis of Wisconsin along the western shore of Lake Michigan remained anti-British in their sympathies.

This situation became aggravated when the Potawatomi at Milwaukee established trade links to St. Louis in the 1760s. This small French settlement was part of the Louisiana colony, which the French gave the Spanish at the end of the Seven Years' War. The Spanish and British had been bitter enemies for almost two centuries, and British officials in Canada became concerned when Milwaukee Indians began to trade openly with French traders in the Spanish colony. In 1776, the American Revolution began and, although not formerly allied, the United States and Spain both fought Great Britain at the time. A Virginian militia officer, George Rogers Clark, brought a small army of frontiersmen into Illinois in 1778 and conquered the Midwest for the United States. Clark met with Siggenauk, a Potawatomi chief from Milwaukee, and won him over to the American cause. Along with another Milwaukee Potawatomi, Naakewoin and Siggenauk affected a diplomatic coup over the course of the next two years and managed to turn Potawatomi villages around the southern shore of Lake Michigan against the British. When the British tried to recruit local Indians for their cause, they made little headway. In 1780, Siggenauk and Naakewoin attacked a British force of Indians and French Canadians. The next year, Siggenauk led an Indian force from St. Louis and attacked a British post in southwestern Michigan.

U.S. Expansion and Attempted Removal

The Americans won the War for Independence and took the entire Midwest from the British in the peace settlement of 1783. Afterward, Great Lakes tribes soon found out that Americans sought to purchase their lands for White settlers. The United States fought a bloody war against the Ohio Indians from 1790 to 1794. Potawatomi from Michigan and the Indiana Territory fought in these battles against Americans. This war further turned many Indians against the United States. Even Siggenauk had a change of heart.

Siggenauk a.k.a. Billy Caldwell represented a new admixture of Americans caused by intermixing the blood of Northern Mississippi Tribes from the Midwest Region who are Descendants of an ancient Olmec Empire of Moundbuilders with Scots-Irish descendants of Royal families from the Holy Roman Empire.

Later, many Potawatomi became adherents of Tenskawatawa, or the Shawnee Prophet, and his brother Tecumseh after 1805. The Shawnee Prophet and Tecumseh preached a doctrine of resisting American expansion onto Indian lands in the trans-Applachian region, and the two brothers put together a pan-Indian military alliance that fought on the side of the British during the War of 1812. Once the war started, the Potawatomi defeated the American garrison at Fort Dearborn in Chicago.

The British and their Indian allies maintained a strong hold over Wisconsin and other parts of the Midwest, but this did not stop the British from returning these lands to the Americans when the war ended in 1814. The Potawatomi fell on hard times in the 20 years after the war and were often unable to hunt and grow enough food to eat. They had little choice except to cede their land to the United States in exchange for money so they could survive.

The state of Illinois was rapidly settled by Whites, and the governor and other elected officials were anxious to move the Potawatomi out of the state. The Potawatomi ceded some of their land in northwestern Illinois and southwestern Wisconsin in 1829.

Many Illinois Potawatomi actively supported the United States Army during the Black Hawk War in 1832 to prevent or delay being removed westward, but this strategy backfired. On September 26, 1833, the Potawatomi of Illinois and Wisconsin signed the Treaty of Chicago, which ceded the last of their lands to the United States.

The United States began removing the Potawatomi off of their Wisconsin lands between 1835 and 1838. During this time, the Potawatomi of the Midwest began to fracture and moved to many far-flung locations.

Many of these treaties were signed under duress or as a result of the U.S. government's policies of forced relocation and assimilation. By the mid-19th century, the Chippewa, Ottawa, and Potawatomi people were displaced from much of their ancestral territory, particularly in areas of Michigan, Indiana, Illinois, and Ohio, through a series of land cessions.

Administration of Tribal Governance transferred from land-based on our estates and Tribal Lands to decentralized household/family kinship units as evidenced by our long-standing uninterrupted family household structures which have maintained since the late 1800's due to our forced relocation and

attempted cultural genocide. Our members have never elected to be naturalized into the United States of America as citizens and there is NO evidence that any of us have undergone the naturalization process.

Through the powers invested in him through the Grand Creator of all that is, was, and shall ever be; Chief we have formally re-instituted the name and centralized jurisdiction of these United Nations in order to provide a more effective form of governance to meet the growing needs of the independent households, families, and tribes which have elected to administer their own affairs and their own Estates and who operate in accordance with the Constitution of LOVE NATION.

Chief Kiel Mansa, spokesperson for the United Nations of Chippewa Ottawa & Potawatomi Indians, may be reached at:



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Respectfully prepared by Chief Kiel Mansa of the United Nations of Chippewa Ottawa & Potawatomi Indians.

INTRODUCTION

As melanin dominated spiritual beings, our story on the lands currently known as America predates the existence of the United States of America. Ours is a story of cosmic connections between ancient cultural groups with rich mythological and historical elements shared across planets and continents. The Mississippian Culture is a divine combination of Ancient Indian, Egyptian, Celtic, Germanic, & African cultures. In ancient Hindu texts, particularly those within Vedic and Puranic literature, there are references to dark-skinned deities and enlightened beings, which relate to the iconography of the Black Buddha, a figure whose historical depictions often show darker skin tones. This visual and symbolic representation may indicate the African influence or shared cultural elements present in ancient Egyptian culture, known for its distinct iconography and religious practices, had early cultural exchanges with India, potentially influencing its early art, religious beliefs, and symbolic representations. This theory is supported by similarities in religious symbols and mythological figures between the two regions, hinting at a broader Afro-Asiatic cultural sphere where ancient Egypt and early Indian civilizations shared artistic and spiritual influences.

Africa was a Roman province on the northern coast of the continent of Africa. It was established in 146 BC, following the Roman Republic's conquest of Carthage in the Third Punic War. It roughly comprised the territory of present-day Tunisia, the northeast of Algeria, and the coast of western Libya along the Gulf of Sidra. The territory was originally and still is inhabited by Berbers, known in Latin as the *Mauri*, indigenous to all of North Africa west of Egypt. In the 9th century BC, Semitic-speaking Phoenicians from West Asia built settlements along the coast of the Mediterranean Sea to facilitate shipping. Carthage, rising to prominence in the 8th century BC, became the predominant of these.

The Romans were the first to refer to the people of North Africa as "Berbers", using the term "Barbar" to describe the people and "Barbaria" to describe the land. The term "Barbar" was originally used by the Romans to describe **Germanic tribes** to the north.

Our ancestors, the Washitaw Indians, and other Indigenous American tribes who share the Mississippian culture have existed on the landmass currently known as North America since approximately 1500 BCE. These tribes share mythological and cultural themes with the ancient cultures throughout the earth. The Washitaw, often associated with darker skin tones and distinct cultural practices, are linked to ancient African civilizations, Berbers, and pre-Colonial Indian Tribes. Some historians and researchers believe that ancient Americans, particularly those from the Olmec and Mayan civilizations, had connections with African and Asian cultures, as suggested by iconography, artifacts, and possible linguistic parallels. The presence of stone carvings and symbols across ancient American sites that resemble African and Asian mythological figures fuels theories that suggest a deep-rooted connection across these early civilizations. Passed down as stories of oral history lessons for generations, the recurring mythological themes and cultural markers suggest that we are from an ancient race of peoples who span across Africa, Asia, and the Americas and have been part of an interconnected web of trade, migration, and shared mythological beliefs, leaving traces of our exchanges in the spiritual symbols and cultural stories modern historians study today.

The Mississippian culture, sometimes linked to ancient Mesoamerican civilizations like the Olmec (and proposed by some to have an earlier "Xi" influence), thrived in what is now the southeastern and midwestern United States from approximately 800 CE to 1600 CE. Known for their impressive earthen mounds, advanced agricultural practices, and intricate trade networks, the Mississippians exhibited a complex social structure, religious practices, and craftsmanship that aligned with other ancient advanced civilizations. Some historians and archaeologists suggest potential ancient transoceanic links between the Mississippians and cultures as distant as the Olmec in Mesoamerica and even ancient India, with possible similarities in iconography, architecture, and cosmological beliefs. These connections remain speculative but underscore the striking parallels in the development of complex societies across the world.

The concept that Spain, France, and Britain could sell or own lands obtained through colonization, particularly in the Americas, was grounded in the European legal doctrine known as the *Doctrine of Discovery*. This doctrine, formalized by papal bulls such as *Inter Caetera* in 1493, granted European Christian monarchs the legal right to claim sovereignty over non-Christian lands they "discovered." The Catholic Church, which held immense power in Europe at the time, justified the territorial claims of European powers based on their supposed duty to spread Christianity to "heathen" lands. Under this doctrine, European nations could lay claim to vast areas of the world, even if those lands were already inhabited by Indigenous peoples. Essentially, this system allowed colonizers to claim ownership of land, assert control over Indigenous populations, and even establish property rights in territories far removed from their own nations, regardless of the pre-existing claims of Indigenous peoples.

Once the European powers, particularly Spain, France, and Britain, had claimed sovereignty over the lands of the Americas, they treated these territories as if they were empty or unclaimed, a concept often referred to as "terra nullius."

Terra nullius is a Latin expression that means "no man's land" or "land belonging to no one". In international law, it is a term used to describe a territory that does not belong to any state. In Roman law, it meant "land not belonging to the Roman Empire". In the Middle Ages, it meant "territory that did not belong to a Christian sovereign". In International law, a state may acquire sovereignty over a terra nullius territory through occupation. However, the term has often been used to legitimize occupation and colonization by a state.

After fraudulently being labeled terra nullius, the land of our forefathers and ancestors was then forcefully taken by the inhabitants, sold, exchanged, or granted to settlers or private companies, who established colonies and plantations. For instance, the British Crown sold lands in the Americas to settlers, often through grants, charters, or land speculation schemes. Similarly, France and Spain did the same in their respective colonies. In all cases, Indigenous nations, who had been living on and managing these lands for millennia, were excluded from ownership or decision-making processes, their rights to the land largely ignored. The *Doctrine of Discovery* provided a veneer of legitimacy for these actions, despite the fact that it directly violated the sovereignty and rights of the Indigenous populations. Thus, Spain, France, and Britain were able to treat lands obtained through colonization as commodities that could be sold or transferred, reinforcing their imperial power and dominance over vast territories across the globe.

The British Empire's rise in the Indian subcontinent began in earnest after the East India Company's victory over the Nawab of Bengal at the Battle of Plassey in 1757, marking a turning point for both India and Britain. With Bengal's immense resources in textiles, spices, and minerals, Britain established itself as a major power in India, initiating a period of extensive economic and cultural exploitation. This influence gave Britain access not only to wealth but to ancient Indian knowledge and art, which included mathematical and philosophical ideas that had spread from Dravidian and other Indian traditions. Scholars have often pointed out similarities between Indian deities and symbolic structures that share elements with Mesoamerican and even Mississippian iconography, suggesting deep-seated, ancient connections between India and the Americas.

The Celts, whose tribes spread across parts of Western Europe, are known to have shared a kinship with Dravidian tribes from ancient India, both culturally and linguistically. Some scholars draw comparisons between Celtic and Dravidian spirituality, particularly the importance of natural elements, sacred groves, and deities associated with fertility and the land. Additionally, both cultures had complex oral traditions and social systems centered around clans and tribes, indicating a parallel development that hints at a shared or connected origin. The Dravidian language family and certain linguistic aspects of ancient Celtic tongues display structural similarities that have led some to propose an ancient migration or influence that crossed Eurasia, connecting early European tribes with those in South Asia. This idea supports the theory of a vast ancient cultural and trade network that may have indirectly reached the Americas through other means.

The Celts evolved over time into various groups, including the Scots-Irish, who emerged from a unique blend of Celtic and Anglo-Saxon influences in Scotland and Northern Ireland. This group retained aspects of Celtic tribalism, language, and spiritual traditions but adopted British customs through interactions with the Anglo-Saxon and Norman cultures that dominated the British Isles. By the seventeenth century, the Scots-Irish had faced religious and political pressures, especially due to tensions with British rule, which led to widespread migration. As these people moved to Northern Ireland and then onward to the Americas, they carried with them a fierce independence, adaptability, and distinct cultural practices that would deeply influence the Appalachian and broader American culture.

The Scots-Irish migration to America during the eighteenth century brought over 250,000 to 400,000 settlers, who became one of the most influential ethnic groups in the early United States. Seeking religious freedom and economic opportunity, they settled in frontier regions, particularly in the Appalachian Mountains, where their influence shaped local traditions, music, farming techniques, and governance. The Scots-Irish brought with them the values and resilience of their Celtic ancestors, adapted over centuries of British and Anglo-Saxon influence, which they applied to building new lives in the American colonies. Their legacy remains strong, particularly in the southeastern United States, where their customs, beliefs, and independent spirit continue to contribute to America's "melting pot" and have added unique layers to the cultural fabric of the Americas.

This is the story of the descendents of the Scotts-Irish Billy Caldwell from his 2nd wife in the Chicago area uniting for the benefit of those heirs who did not willingly submit to the forced removal, therefore joining the descendents of other Mississippian Tribes who were outcasted and misnomered "African-American" and negro, who have not yet joined an established federally recognized band, and

who have dedicated themselves to restore and build upon the legacy and sovereign jurisdiction of the United Nations of Ottawa Chippewa & Potawatomi Indians.

Chief Kiel Mansa

Part II

HISTORICAL OVERVIEW OF THE GROUP

Our History predates American History. Those qualified to become members of LOVE NATION have collectively been targeted, discriminated against, & have been denied justice by foreign agents, institutions, professionals, corporate police, and government agencies. The United Nations of Chippewa Ottawa & Potawatomi Indians dba LOVE NATION have been formally established in order to formalize the continuation of our tribal sovereignty and to prevent the continued discrimination and denationalization of our members. Members of the group descend from various previously established melanin-dominated groups who have established many Empires and Nations, have been known by many names, and who share a common culture.

The assertion that many Black and African American individuals in the United States are, in fact, descendants of Native American tribes mislabeled and reclassified through centuries of systemic erasure has gained recognition among some historians and genealogists. This perspective highlights how Indigenous ancestry in African American communities has often been overlooked or intentionally obscured. Many African Americans are descendants of both enslaved Africans and Indians who were forcibly assimilated, displaced, or reclassified by the U.S. government. Laws such as the Racial Integrity Act of 1924 systematically stripped Native identities, classifying individuals of Indigenous and African ancestry as "Black," thereby erasing Native identities and histories through paperwork and legal mandates. This bureaucratic reclassification was part of a broader strategy that disregarded Native lineage and confined individuals to categories designed to fit Euro-American definitions of race.

The harsh treatment of individuals with African and Native American ancestry was further exacerbated by Indian Removal policies, such as the Indian Removal Act of 1830, which forcibly relocated Native communities from their ancestral lands. African-descended individuals who were integrated into tribes—whether through bloodline, marriage, or adoption—were often subject to the same forced relocations. Families of mixed Native and African heritage faced brutal displacement on marches such as the Trail of Tears, where they experienced significant hardship and loss. Additionally, many African Americans were enslaved by wealthy tribal members of certain Native nations, further complicating the racial and cultural identities of their descendants. Those of mixed African and Native ancestry were often pushed to the margins, excluded from formal tribal rolls, and, over time, assimilated into Black communities where their Native ancestry became obscured or lost altogether.

This population also endured "breeding experiments" during the period of chattel slavery in the United States, wherein enslaved Africans and Indigenous people were forced into unions to produce generations of laborers for the benefit of slaveholders. These "breeding" practices aimed to create individuals who were perceived as "stronger" and more resistant to local diseases, a brutal strategy that denied individuals autonomy over their family lives and lineage. These experiments produced complex heritage lines, blending African, Native American, and sometimes European ancestry. As a result, the concept of a "melting pot" applies here in a deeply tragic sense, as entire generations were born from forced unions

and displaced identities. Today, many African Americans carry a heritage that includes the stories and resilience of Native ancestors, even if that history was hidden or downplayed.

Survivors of this historical "melting pot" live on, as many African Americans seek to reconnect with and reclaim their Native heritage. Efforts to trace Indigenous ancestry have been met with challenges due to incomplete records, displacement, and systemic efforts to erase Native identities in Black communities. Despite these barriers, many African Americans are discovering their roots in tribal nations and re-establishing cultural connections that were lost or buried under layers of imposed racial classifications. This reawakening not only honors the complex history of Black and Indigenous Americans but also restores awareness of the mixed lineage that persists as part of the cultural fabric in the Americas. Reclaiming Indigenous identities within African American communities represents an important step toward honoring the full, resilient heritage of these "melting pot" survivors.

Indian : "inhabitants or descendants of inhabitants of India or South Asia; pertaining to India,". Kushites or natives of the African continent are known to have originally inhabited India & South Asia. Term also applies to the aboriginal native inhabitants of the Americas from at least 1553 as a noun (1610s as an adjective), reflecting Spanish and Portuguese use, on the mistaken notion that America was the eastern end of Asia. This was an easy misconception because of the similarities between the highly melanated dark pigment of the Indigenous populations of both regions of the world.

The historical connections among groups such as the Annunaki, Nubians, Hindu Dravidians, Celtic Druids, Moors, and many more reflect an intricate tapestry of shared myths, migrations, and cultural exchanges that span ancient continents for centuries. These connections have fueled countless theories and ideas about common origins, often suggesting that groups separated by vast distances may share ancient roots, symbolic systems, or spiritual understandings that hint at a unified lineage. Some trace these origins to legendary beings like the Annunaki, depicted in Sumerian mythology as powerful "gods" who influenced early human civilization. This concept of advanced or divine beings helping to guide humanity's development resonates across cultures, from Nubian deities to Hindu gods and Celtic spirits, illustrating an ancient human fascination with the divine and supernatural as guiding forces of civilization.

In the ancient Near East and North Africa, the Nubians and Egyptians established powerful kingdoms that were closely linked through both trade and religion, sharing deities, myths, and even governance practices. The Nubians, who maintained significant influence in the Nile Valley, shared cultural and spiritual attributes with other early civilizations. This influence reached southward and eastward, eventually interacting with early Dravidian cultures in the Indian subcontinent, who maintained their own set of gods, rituals, and warrior cultures. The Dravidians developed early city-states that held sophisticated spiritual and mathematical systems, and scholars have long noted similarities between Dravidian symbols and those found in Egypt and Mesopotamia, suggesting a broad exchange of ideas across ancient civilizations.

Moving westward, the influence of these early civilizations made its way into Europe. The Celts and Druids are believed to have inherited elements of these ancient belief systems, incorporating them into their own mythologies, such as the reverence for natural elements and powerful deities. The Holy Roman Empire later formalized and merged these pre-existing European spiritual beliefs with Christian doctrines,

continuing the spread of this complex spiritual heritage. The Moors, whose empire extended across North Africa and into Spain, further enriched European culture by reintroducing knowledge from ancient texts, including science, philosophy, and mathematics from Egypt, Persia, and India. This sharing of knowledge and beliefs created a fusion of cultural elements that laid the groundwork for Western Europe's intellectual and spiritual traditions.

The Scots-Irish and English inherited this blended heritage, along with an evolving definition of identity linked to both ancestry and culture. Interestingly, the term "white" originally denoted purity and nobility rather than skin color and was associated with freemen, as opposed to serfs or enslaved peoples. This terminology was fluid, often applied to those of different ethnic backgrounds who had gained certain social or legal statuses. The term "freeman" similarly evolved, reflecting not just legal freedom but a recognized, noble status within a social structure that many ancient peoples, including African societies with the title "Negus" (meaning "king"), held as a measure of respect and sovereignty.

In the Americas, diverse groups such as the Aztec, Inca, Maya, and Olmec, as well as Indigenous nations like the Ottawa, Chippewa, and Potawatomi, were often connected through trade, language families, and shared cosmologies. Many had indirect links to British colonial powers, especially in later centuries when the British fostered alliances and protectorates. Groups like the Gullah Geechee and the African diaspora carried their own ancient lineages, traditions, and knowledge systems to the Americas. These lineages, while diverse, reflect humanity's shared heritage, expressed through spiritual beliefs, social structures, and cultural symbols that echo across continents and generations. The idea that these seemingly separate groups share ancient connections underscores the ways in which human civilizations have evolved through a constant exchange of ideas, beliefs, and practices that define our shared past.

The rich convergence of these ancient cultures—ranging from the Annunaki myths to the African Negus, Hindu Dravidians, Celtic Druids, Indigenous American tribes, and colonial influences like the Scots-Irish and Moors—has blended over centuries into the distinctive "melting pot" that is Mississippian culture, still alive throughout the Americas. This cultural tapestry draws from the spiritual practices, languages, and social structures of Indigenous tribes like the Creek, Cherokee, and Chickasaw, who absorbed diverse influences from the Africans, Europeans, and even Asian-derived traditions brought through colonial and migratory patterns. The Gullah Geechee preserved African traditions, blending them with Native customs, while European settlers carried Celtic, Moorish, and Anglo-Saxon beliefs that fused with Indigenous stories and practices. The Mississippian region became a crossroads for these cultures, creating unique forms of expression, cuisine, language, and spiritual beliefs that embody the complexity and resilience of each contributing lineage. Today, Mississippian culture serves as a living legacy, showcasing the profound interconnectedness of human civilizations across continents and eras.

Amerigo Vespucci (/vɛ'spu:tʃi/ *vesp-OO-chee*,^[1] Italian: [ame'ri:go ve'sputtʃi]; 9 March 1454 – 22 February 1512) was an Italian explorer and navigator from the Republic of Florence for whom "America" is named.

Vespucci participated in at least two voyages of the Age of Discovery between 1497 and 1504, first on behalf of Spain (1499–1500) and then for Portugal (1501–1502). In 1503 and 1505, two booklets were published under his name containing colorful descriptions of these explorations and other voyages. Both

publications were extremely popular and widely read throughout much of Europe. Historians still dispute the authorship and veracity of these accounts, but they were instrumental in raising awareness of the discoveries and enhancing the reputation of Vespucci as an explorer and navigator.

Vespucci claimed to have understood in 1501 that Brazil was part of a fourth continent unknown to Europeans, which he called the "New World". The claim inspired cartographer Martin Waldseemüller to recognize Vespucci's accomplishments in 1507 by applying the Latinized form "America" to a map showing the New World. Other cartographers followed suit, securing the tradition of marking the name "America" on maps of the newly discovered continents.

The British Empire was a political union that formed the Kingdom of Great Britain was created in 1717 when the Acts of Union ratified the 1706 Treaty of Union. This union merged the parliaments of England and Scotland. The British Empire was a powerful empire that included the British Isles, the British Caribbean, and British North America.

The British Empire comprised the dominions, colonies, protectorates, mandates, and other territories ruled or administered by the United Kingdom and its predecessor states. It began with the overseas possessions and trading posts established by England in the late 16th and early 17th centuries.

During the Age of Discovery in the 15th and 16th centuries, Portugal and Spain pioneered European exploration of the globe, and in the process established large overseas empires. Envious of the great wealth these empires generated,^[5] England, France, and the Netherlands began to establish colonies and trade networks of their own in the Americas and Asia. A series of wars in the 17th and 18th centuries with the Netherlands and France left Britain the dominant colonial power in North America.

The British Empire's ascension to dominance in the Indian subcontinent began with the East India Company's victory at the Battle of Plassey in 1757, where British forces led by Robert Clive defeated Siraj-ud-Daulah, the Nawab of Bengal. This victory marked the beginning of British colonial rule in India, as the Company gained control over Bengal, one of the richest and most economically productive regions under the Mughal Empire. Control over Bengal provided the British with immense wealth through its thriving trade in textiles, spices, and other goods, solidifying Britain's economic foothold in India and allowing the East India Company to expand its influence across the subcontinent. Over time, the Company transitioned from a commercial entity to a political force, establishing a series of military, political, and administrative structures that would eventually come to dominate nearly all of India.

The victory at Plassey catalyzed Britain's broader colonial ambitions, allowing the East India Company to initiate processes of cultural and social control over Indian society. One significant part of British colonial policy involved reshaping Indian elites and intermediaries into collaborators who would serve British interests. To this end, the British often sought to "Europeanize" Indians through education, training, and conversion efforts, attempting to mold Indian leaders and bureaucrats who would adopt European customs, legal systems, and political structures. In time, these "Westernized" Indians were seen as valuable assets who could represent British interests both domestically and abroad. Some Indian elites were even sent to British colonies in the Americas to negotiate with Indigenous populations on behalf of their colonial masters, leveraging perceived ethnic and cultural connections with Indians. The British saw

these alliances as potentially advantageous, hoping that Indians might view Indians as familiar and possibly kin-like figures.

Indian slavery also played a role in the subcontinent's entanglement with Europe's colonial world. While many Europeans enslaved Indians in the early colonial period, this process intensified as Britain solidified its presence in India. Indian slaves were taken to European colonies in the Americas, Africa, and the Caribbean, where they often worked alongside African slaves in plantations and domestic roles. This movement of Indian labor across continents served both to augment the European labor supply and to spread Indian influences globally. British colonialism also used Indian intermediaries as labor recruiters for other colonies, with Indians working as indentured laborers in places like the Caribbean and Fiji after the abolition of slavery. This facilitated cultural diffusion across the British Empire, linking the Indian subcontinent to various colonial territories.

To further their colonial project, European powers often fostered Indian-Indigenous American connections. Some European colonists, particularly the British, saw an opportunity to send Indian intermediaries to the Americas, hoping that these individuals might find shared linguistic or cultural ties with Indigenous American groups. The British leveraged Indian intermediaries in negotiations with Indigenous communities in North America, hoping they would serve as a bridge between cultures and assist in pacifying or even allying with Native American groups. There were, however, practical limitations to these initiatives; while certain superficial commonalities between Indians and Indians were noted, significant linguistic and cultural differences typically impeded sustained alliances. Nonetheless, Britain's desire to use Indian intermediaries reflects how the British Empire sought to exploit potential kinship ties between Indigenous peoples globally to further its own colonial objectives.

Ultimately, Britain's control over the Indian subcontinent evolved from a strategy of economic exploitation to a more complex system of political domination and cultural assimilation. Through conquest, trade, and the strategic Europeanization of Indian elites, Britain successfully wielded India as a key source of both economic gain and political influence. As Britain's influence in India solidified, it began shaping the subcontinent into a strategic launching pad for global colonial ventures, utilizing Indian labor, resources, and intermediaries to extend its reach into the Americas, Africa, and beyond. The interconnectedness of British colonialism—stretching from India to North America—demonstrates how Britain's ascent to global power was fueled by its ability to strategically exploit both human and economic resources from conquered territories and utilize them in broader imperial ventures. This approach became a defining feature of British colonialism and left a lasting impact on global history, shaping relationships and cultural exchanges across continents.

The mid-Atlantic groups that spoke Algonquian languages were among the most populous and best-organized indigenous nations in Northern America at the time of European landfall. They were accustomed to negotiating boundaries with neighboring groups and expected all parties to abide by such understandings. Although they allowed English colonizers to build, farm, and hunt in particular areas, they found that the English colonial agenda inherently promoted the breaking of boundary agreements. The businessmen who sponsored the early colonies promoted expansion because it increased profits; the continuous arrival of new colonizers and enslaved persons caused settlements to grow despite high mortality from malaria and misfortune; and many of the individuals who moved to the Americas from England—especially the religious freethinkers and the petty criminals—were precisely the kinds of people who were likely to ignore the authorities. By 1609 friendly interethnic relations had ceased. Powhatan, the leader for whom the Indigenous alliance was named, observed that the region was experiencing a third year of severe drought; dendrochronology (the study of tree rings) indicates that this drought ultimately spanned seven years and was the worst in eight centuries. In response to English thievery (mostly of food), Powhatan prohibited the trading of comestibles to the colonists. He also began to enforce bans against poaching. These actions contributed to a period of starvation for the colony (1609–11) that nearly caused its abandonment. It is not entirely clear why Powhatan did not press his advantage, but after his death in 1618 his brother and successor, Opechancanough, attempted to force the colonists out of the region. His men initiated synchronized attacks against Jamestown and its outlying plantations on the morning of March 22, 1622. The colonists were caught unawares, and, having killed some 350 of the 1,200 English, Opechancanough's well-organized operation created so much terror that it nearly succeeded in destroying the colony. The so-called Powhatan War continued sporadically until 1644, eventually resulting in a new boundary agreement between the parties; the fighting ended only after a series of epidemics had decimated the region's native population, which shrank even as the English population grew. Within five years, colonists were flouting the new boundary and were once again poaching in Powhatan territory.

The Native American tribes of the Mississippian region had longstanding, intricate social, economic, and political structures well before European arrival. These tribes, including the Choctaw, Creek, Chickasaw, and others, operated through extensive trade networks that connected them not only within North America but, as some historians and researchers propose, may have had indirect links with peoples across Asia through shared trade routes and migratory patterns that crossed the Bering Strait in ancient times. This established sense of intercultural exchange, diplomacy, and alliance-building facilitated their relationships with European powers such as the French and British Empires. When these colonial empires arrived, seeking resources and allies, they encountered tribes accustomed to negotiating and cooperating with foreign or distant groups for mutual benefit. Thus, Native American leaders saw opportunities in working with France and Britain, leading to various protectorate agreements.

The French, in particular, were adept at integrating into Native American communities through diplomacy and intermarriage, aligning their trade and military practices with Native American customs. French fur traders and missionaries embedded themselves within Native societies, learning local languages and respecting tribal hierarchies, which made French alliances attractive to the Mississippian tribes. This relationship of mutual benefit was rooted in the tribal values of reciprocity and alliance, where the French provided goods, protection, and military support in exchange for allegiance and access to trade networks. The British, meanwhile, fostered relationships that were somewhat more transactional but similarly drew on these cultural traditions of alliance and mutual defense. Both empires were seen as powerful allies who could offer the tribes new resources and technological support against other European encroachments and competing tribes.

Migration waves from Europe brought new cultural influences into these dynamics, particularly from the Scots-Irish, whose numbers reached between 250,000 and 400,000 in the eighteenth century. The Scots-Irish brought with them a legacy of frontier life, resilience, and often complex relationships with authority stemming from their struggles against British rule in Ireland. These qualities resonated with the Native American tribes' own resistance to oppressive forces and their emphasis on autonomy and honor. The Scots-Irish influence in frontier settlements began blending with Native cultures, introducing new

agricultural techniques, shared communal defense strategies, and sometimes intermarriage, creating a cultural exchange that was both practical and deeply rooted in shared values of independence.

The cultural blend between Native American tribes and these Europeans was also influenced by the legacy of the Celtic tribes, Anglo-Saxons, and the Holy Roman Empire, who brought traditions of governance, kinship-based clan structures, and decentralized power. The Celts, with their clan loyalties and tribal councils, provided a cultural framework that aligned well with Native American governance systems based on familial lineage and consensus. These similarities helped bridge gaps between Native American political structures and European settlers' approaches, fostering environments where alliances and protectorate relationships could form, despite underlying tensions and cultural differences.

Furthermore, the influence of Berber and North African trade routes through the European Mediterranean informed the colonial perspective on intercultural trade and respect for diverse governance structures. European traders, having experienced North African trade and diplomacy, may have been more adaptable in dealing with the decentralized and familial power structures they encountered among Native American tribes. As a result, both France and Britain were better able to form protectorates and alliances by building upon the pre-existing diplomatic practices, communal values, and warrior cultures shared across these varied traditions. This complex interplay of Celtic, Anglo-Saxon, Berber, and tribal structures ultimately left an imprint on the evolving Native American heritage, infusing it with a blend of Old World influences that would later contribute to the unique cultural landscape of America.

During the American colonization, the three European powers of Spain, France, and Britain each played significant roles in shaping the political, economic, and cultural landscape of the New World, with their actions deeply influencing the course of history for both Indigenous peoples and colonial settlers.

Spain was one of the earliest European powers to establish a presence in the Americas, beginning with Christopher Columbus's voyages in 1492. Spain's colonization efforts were focused primarily in the Southwest, Florida, and California, as well as large portions of Central and South America. Spanish explorers and settlers established a vast empire, with a strong presence in territories such as New Spain (which included parts of modern-day Mexico, the American Southwest, and Florida). The Spanish established missions, forts, and settlements, often forcibly converting Indigenous populations to Christianity and extracting resources, particularly gold and silver, from the land. Spain's vast colonial empire also played a key role in the transatlantic slave trade, importing enslaved Africans to work on plantations and in mines. Although Spain's influence in the North American colonies eventually waned, its legacy remained in place names, architecture, and cultural practices in the Southwest and Florida.

France also sought to expand its influence in the Americas, particularly in Canada and along the Mississippi River. French colonization was driven by the desire to expand the fur trade and establish a network of military alliances with Indigenous tribes, especially in the Great Lakes and Mississippi Valley regions. The French were less focused on settler colonies compared to the Spanish or British, opting instead for a system of trading posts and missionary efforts. The French made lasting alliances with many Native American tribes, particularly through intermarriage and trade, and their influence remained strong in regions like Quebec and the Ohio Valley. During the French and Indian War (1754–1763), France and Britain fought for dominance in North America, with France ultimately losing its territories to Britain

under the Treaty of Paris 1763. Despite their loss, French cultural and legal influences remained, especially in Louisiana, where French heritage continued to shape the region's identity.

Britain, through its Government in London, had the most lasting impact on the formation of the United States. The British established the 13 Thirteen Colonies along the eastern seaboard, from New England down to Georgia. These colonies were established for various reasons, including economic opportunities (such as tobacco farming in Virginia), religious freedom (in Massachusetts), and as strategic military outposts. Britain's role in the colonization process involved regulating trade through mercantilist policies and establishing a system of royal governors and colonial charters. While the British sought to control trade, they also faced increasing resistance from colonists, who chafed under restrictions like the Navigation Acts and the Stamp Act. Tensions between the American colonists and the British government escalated, culminating in the American Revolution. Britain's loss of its American colonies marked the end of its dominance in North America but left a legacy of governance, language, and institutions that would shape the future United States.

These three European powers—Spain, France, and Britain—shaped the early history of the Americas through exploration, settlement, and conflict. Their interactions with Indigenous populations and their struggles for territorial control set the stage for the geopolitical dynamics that would influence the emergence of the United States. While each power left its mark on the continent, it was Britain's establishment of the Thirteen Colonies and its eventual loss of them through the American Revolution that had the most lasting impact on the development of the nation that would become the United States.

The American War of Independence resulted in Britain losing some of its oldest and most populous colonies in North America by 1783. Britain elected to give much of its N. American lands controlled by its Indian-Allies over to the Americans as terms of the Treaty of Paris. Following that decision, many Indigenous Americans and pro-crown loyalists lost lands and estate properties following the war and were forcibly removed from their lands. Furthermore, many of their former enemies obtained positions of power within the United States of America and began to label Indigenous Americans "African Americans" negro" and routinely implamented justice in accordance with the Slave Codes and the Black Laws.

The terms of this agreement would prove to have devastating effects on the Indians from the Midwest America region which were forcibly removed from their properties through a series of broken promises and treaties.

The history of the American colonies and their relationship with Indigenous nations was deeply shaped by a series of pivotal events that altered both the landscape and the balance of power in North America. One such event was the Louisiana Purchase in 1803, in which the United States acquired a vast territory from France, effectively doubling its size. This acquisition, which stretched from the Mississippi River to the Rocky Mountains, marked the beginning of the U.S. government's efforts to expand westward. The land, however, was already inhabited by numerous Indigenous tribes, whose sovereignty and territory were disregarded as the U.S. government sought to assert control over these newly acquired lands. Despite France's loss of its North American territories, Indians were still alive and present throughout the continent, facing new challenges and threats to their way of life.

At the same time, France's loss of its territories to Britain in the aftermath of the French and Indian War (1754–1763) further complicated the landscape for Indigenous nations. As the British took control of vast territories previously claimed by the French, many Indigenous tribes were left to navigate a new colonial power that had different policies and interests. For tribes like those in the Mississippi region and the Great Lakes, this transition was not one of peace. As settlers began to pour into these newly British-controlled areas, Indigenous nations found themselves increasingly under pressure to cede lands or face conflict. The Treaty of Paris 1763, which ended the French and Indian War, redrew territorial boundaries, but it also left unresolved tensions between European powers, colonial settlers, and Indigenous peoples. The U.S. colonists, though, were eager to settle these new lands, which led to skirmishes and battles that would further inflame tensions.

Despite their resistance, Indigenous nations were still present throughout the land and were far from passive in the face of encroachment. One significant example of Indigenous resistance occurred during Pontiac's War (1763–1766), a conflict led by Ottawa leader Pontiac against British settlers and military presence in the Great Lakes region. Pontiac's efforts were an attempt to prevent further British expansion into Indigenous lands following the end of the French and Indian War. Although the war did not result in a clear victory for either side, it significantly impacted British policies toward Indigenous nations, leading to measures like the Proclamation of 1763, which sought to limit colonial settlement west of the Appalachian Mountains. This was seen as a temporary victory for Indigenous peoples, though it was largely ineffective as settlers continued to push westward despite the British crown's wishes.

At the same time, the Treaty of Paris of 1763, which formally ended the French and Indian War, imposed a heavy burden on the American colonists, who were taxed by Britain to pay for the war's expenses. The British government's efforts to recover from the financial strains of the war led to a series of taxes, including the Stamp Act and Sugar Act, which directly impacted the American colonists and fueled their resentment toward Britain. The U.S. colonists' frustration with these taxes, coupled with the ongoing tension between colonial settlers and the British government, set the stage for growing unrest. While Britain's control over the colonies was firm, it was increasingly challenged by both the colonists' desire for greater autonomy and the continued resistance of Indigenous nations to foreign occupation and control.

Despite the Treaty of Paris of 1763 and the imposed restrictions on colonial expansion, the American settlers continued to push westward, igniting further conflicts with Indigenous groups who had long lived in these regions. The tensions between settlers and the British crown, as well as the ongoing resistance from Indigenous nations, created a volatile environment that would ultimately contribute to the American Revolution. By the time of the Louisiana Purchase in 1803, the U.S. government was already deeply invested in expanding its borders and settling the lands west of the Mississippi, a process that continued to disregard Indigenous sovereignty. The struggles of Indigenous peoples, who had already endured the impacts of European colonization and warfare, were far from over as the United States expanded its territory, leaving lasting legacies of resistance and resilience throughout the land.

The series of events leading up to the American Revolution fundamentally shaped the history of the United States, setting the stage for a new nation born out of resistance against British colonial rule. One of the first significant legislative acts that inflamed tensions between the American colonies and Britain was

the Sugar Act of 1764. This act imposed duties on sugar and molasses imported into the colonies, which angered colonists who saw it as an infringement on their rights and an example of the British government's increasing control over the colonies. The Sugar Act was part of a broader strategy by Britain to raise revenue from its colonies after the costly French and Indian War, but it also sowed resentment and began to foster a sense of unity among the colonies in their opposition to taxation without representation.

The Stamp Act of 1765 was another pivotal moment in the colonial resistance movement. This act required that many printed materials, from newspapers to legal documents, be produced on stamped paper that carried a tax. It was the first direct tax levied on the American colonies, and it sparked widespread protests. The colonies organized boycotts of British goods, and many colonists began to question British authority over their daily lives. The Sons of Liberty, a group of radical patriots led by figures like Samuel Adams, played a central role in organizing resistance against these acts. They mobilized public opinion, engaged in acts of civil disobedience, and helped organize the widespread protest that eventually led to the repeal of the Stamp Act in 1766. These early acts of defiance began to solidify the colonies' growing desire for independence.

Despite the repeal of the Stamp Act, Britain continued to impose taxes and regulations on the colonies. The Quartering Act of 1765 required colonists to house British soldiers stationed in America, further inflaming tensions. The Townshend Acts of 1767 placed duties on everyday items like glass, lead, and tea, and their enforcement sparked protests throughout the colonies. These acts led to a series of clashes between colonists and British authorities, with the most notable being the Boston Massacre in 1770. In response, the colonies formed further alliances and committees of correspondence to coordinate resistance efforts. The colonists' growing resentment reached a boiling point in 1773 with the Boston Tea Party, when a group of colonists, disguised as Indians, dumped an entire shipment of British tea into Boston Harbor as a protest against the Tea Act. This act of defiance marked a turning point in colonial resistance.

In retaliation for the Boston Tea Party, Britain passed the Coercive Acts, known in America as the Intolerable Acts. These laws were designed to punish Massachusetts and reassert British control. Among the provisions were the closing of Boston Harbor and the revocation of Massachusetts' charter, effectively stripping the colony of its self-governance. These harsh measures united the colonies in opposition, leading to the convening of the First Continental Congress in 1774. Delegates from twelve colonies met in Philadelphia to coordinate a response, agreeing to a boycott of British goods and urging the colonies to prepare for possible military conflict. The Congress marked the beginning of organized, collective action among the colonies, as they began to act more like an independent body rather than subjects of the British Empire.

The situation continued to escalate, and the Second Continental Congress convened in May 1775 in response to the outbreak of armed conflict at Lexington and Concord. By this time, many in the colonies had come to the conclusion that independence from Britain was necessary. The Congress began organizing the colonial war effort, appointing George Washington as commander-in-chief of the Continental Army. It was during this Congress that the Declaration of Independence was drafted, with Thomas Jefferson as its principal author. Adopted on July 4, 1776, the Declaration formally severed the

colonies' ties with Britain and articulated the philosophical justification for independence, drawing on Enlightenment ideas about natural rights and the consent of the governed.

The Battle of Saratoga in 1777 was a crucial turning point in the Revolutionary War. After a series of defeats, the American forces won a decisive victory at Saratoga, convincing France to officially ally with the United States. France's support provided critical military aid, including troops, supplies, and naval support, which proved essential in turning the tide against the British. The Franco-American alliance marked a new phase in the war, with France actively supporting the American cause against its old rival, Britain. The involvement of France was pivotal in securing the eventual American victory and underscored the growing international dimensions of the conflict.

The war continued for several years, with major battles such as the Battle of Chesapeake in 1781, where the French navy played a key role in defeating the British fleet. This victory, combined with the successful Battle of Yorktown, effectively ended the fighting in North America. The Battle of Yorktown was the last major military engagement of the war, where American and French forces trapped the British army under General Lord Cornwallis. Surrounded and unable to escape, Cornwallis was forced to surrender, signaling the end of British efforts to subdue the American colonies. This victory set the stage for peace negotiations, which culminated in the signing of the Treaty of Paris in 1783, officially recognizing American independence.

In the aftermath of the Revolutionary War, the United States faced the challenge of building a new government. The Articles of Confederation, adopted in 1777, created a loose confederation of states with a weak central government. This system proved ineffective in dealing with many of the nation's challenges, particularly in terms of governance, military power, and economic unity. The weaknesses of the Articles led to the Constitutional Convention of 1787, where the U.S. Constitution was drafted, creating a stronger federal system. These events—the struggles for independence, the military victories, the alliance with France, and the creation of the Articles—were foundational in the development of the United States, setting the stage for the establishment of a new nation with its own identity, government, and place in the world.

The Treaty of Paris of 1783, which ended the war between the United States, France, and Spain on one side and Britain on the other, had profound implications for the Indigenous tribes throughout the Mississippi River region. The treaty not only marked the formal end of the American Revolutionary War but also expanded U.S. territory westward to the Mississippi River. For the Mississippian culture tribes, including the Chippewa, Ottawa, Potawatomi, and others living in the region, the treaty meant the loss of a vast swath of land that had once been their ancestral territories. The newly established U.S. borders fundamentally shifted the balance of power, as the land along the Mississippi River, once shared and controlled by various Indigenous groups, was now under American claim. While Spain retained ownership of Florida, the United States' expansion westward created a new urgency for these tribes to defend their territories, leading to increasing tensions with both European settlers and the expanding American government.

The Northwest Ordinance of 1787 further deepened these territorial challenges for tribes in the Mississippi region. This ordinance established a process for admitting new states into the Union and set a

precedent for how Indigenous lands would be treated in the new United States. While the ordinance promised that "good faith" would be maintained with Indigenous nations, in practice, it allowed for the rapid encroachment on tribal lands by European-American settlers. As settlers moved westward, they increasingly ignored these promises, and tribes along the Mississippi were pressured to give up their land through treaties that were often not honored or were negotiated under duress. The outcome was a loss of sovereignty and land for many tribes, further compounding the difficulty of maintaining traditional ways of life in a rapidly changing environment.

The Constitution of the United States (1788) and the Bill of Rights (1791) established the legal foundation for the new American government, but they did little to protect the rights or sovereignty of Indigenous tribes. While the Constitution recognized the existence of Native American tribes as "domestic dependent nations," it did not provide them with equal recognition or protection. The Bill of Rights, which guaranteed individual freedoms and protections for American citizens, did not extend these rights to Indigenous peoples. As a result, tribes in the Mississippi region found themselves increasingly marginalized as the United States consolidated power. The Constitution created a system of federalism that prioritized state and federal authority, often sidelining tribal governance systems and leading to increased pressure on tribes to assimilate or cede land in exchange for limited protections or resources.

For tribes in the Mississippi River region, the period following the Treaty of Paris, the Northwest Ordinance, and the adoption of the U.S. Constitution marked a shift from relative autonomy to a series of external pressures and forced negotiations. These events significantly contributed to the long history of displacement and cultural disruption faced by Indigenous nations in the region. As the U.S. government sought to expand its territory and consolidate power, tribes were increasingly caught between the pressures of settler encroachment, government treaties, and the erosion of their traditional political and social structures. The consequences of these early American policies set the stage for the further marginalization and displacement of Indigenous peoples throughout the 19th century, culminating in the forced removals that would follow in the decades to come.

The Caldwell family played a prominent role in the history of the Potawatomi and other communities in the Great Lakes region. The family name became associated with both Native American leadership and the influence of European settlers in the area.

William Caldwell (Billy Caldwell's father) was a British fur trader who established relationships with various Native tribes, including the Potawatomi. He is thought to have been a key figure in facilitating trade between the British and the Indigenous people of the region, particularly during the late 18th century.

The Caldwell family legacy is a mix of Native American and European settler history. Billy Caldwell's mixed heritage gave him a unique position of influence in both the Native American and settler communities, though his alignment with British interests during the War of 1812 placed him in conflict with American forces, as well as later U.S. government policies regarding Native American lands.

Billy Caldwell, also known as "Sauganash" (meaning "Englishman" in the Potawatomi language), was a significant figure in Native American history during the late 18th and early 19th centuries. He was of

mixed heritage, the son of a British father, a fur trader named William Caldwell, and a Potawatomi mother. His background placed him in a unique position, bridging the cultural gap between Native American tribes and European settlers.

Billy Caldwell was born around 1782 in the vicinity of Detroit, Michigan. He was raised in the Potawatomi tribe, which belonged to the Algonquian language group, but he was fluent in both English and the Potawatomi language.

Throughout history, reclassification has been a powerful tool used by colonial and government entities to manipulate legal and social identities, often with the aim of depriving individuals of land, inheritance, and legal rights. In North America, especially during the expansionist period of the United States, Indigenous tribes, free people of color, and mixed-heritage communities frequently faced reclassification efforts that served to strip them of recognized nationality, sovereignty, and property ownership. This reclassification was part of broader policies to assimilate or erase Native and free communities that did not fit the rigid racial hierarchies imposed by colonial and later American authorities. By categorizing individuals into specific racial groups like "Black" or "African American"—regardless of their actual heritage or self-identity—government institutions effectively marginalized these groups and made it easier to appropriate their lands and deny their claims to inheritance or citizenship in the United States.

The Linnaean system of binomial nomenclature, established in the 1750s by Swedish naturalist Carolus Linnaeus, formalized a global system of classification based on physical characteristics and presumed hierarchies in the natural world. Linnaeus's taxonomy was originally designed for the classification of plants and animals, giving each species a two-part Latin name (genus and species) to simplify their categorization. While this system is internationally accepted in the scientific community and serves a valuable purpose in biology, Linnaeus's work was also used as a basis for the pseudoscientific classification of human races, further entrenching racial hierarchies. Colonial powers leveraged these "scientific" classifications to justify treating people of different ethnicities as inferior or subordinate. The system's application to human populations contributed to ideas of racial purity and reclassification policies, which served as a tool of control to enforce social stratification and justify colonization.

The British Empire, in particular, used such classifications to manage and control alliances with pro-British Indigenous tribes. By establishing some tribes as "allies" and others as "subjects" or "serfs," the British were able to secure loyal Indigenous populations who would fight alongside the Crown against colonial rebels or rival tribes. Indigenous groups that allied with the British often served as auxiliaries or militia members, compensated by the Crown through goods, services, or protection agreements. However, once these tribes were no longer politically advantageous, their alliances were often disregarded, and members of these tribes could be reclassified as residents or laborers under British and later American rule. This reclassification allowed colonial authorities to disregard earlier promises, treaties, and claims to sovereignty, often depriving these tribes of land, rights, and cultural autonomy.

In the United States, policies of forced "reclassification" became a pervasive tool to deny citizenship, rights, and land to Native, mixed-race, and African American populations. Beginning in the 18th and 19th centuries, state governments and later federal policies deliberately reclassified many Indigenous peoples, free Black communities, and mixed-race individuals as "criminals" or "property of the state" rather than

nationals and/or citizens, which prevented them from claiming land or holding legal protections under treaties or earlier agreements. The categorization of Indigenous Americans and free Black people as "African American" served to erase their original Indian identities and Tribal nationalities, reducing them to a single racial category that aligned with state interests. This misclassification facilitated exclusion from land rights, inheritance laws, and sovereignty, as individuals reclassified under these terms could be denied recognition of their Indigenous heritage, tribal affiliations, and claims to citizenship.

Forced assimilation policies, such as those implemented through the Dawes Act and Indian Boarding Schools, further aimed to reclassify and integrate Indigenous Americans into mainstream American society. By enforcing English-language education, Christianity, and European cultural norms, the U.S. government sought to erase Indigenous identities, traditions, and languages. Those who resisted forced assimilation or continued to assert their Native identities risked being classified in ways that stripped them of citizenship and land rights, pushing them further from their traditional lands and cultures. This long history of reclassification underscores a deliberate strategy by colonial and later American authorities to manipulate legal identities for purposes of control, economic gain, and the erasure of diverse identities that did not fit neatly into imposed racial or national categories.

Following the Civil War, the United States government engaged in widespread appropriation of lands belonging to pro-French and British-loyalist tribes in Mississippi and other areas, a practice that deeply disrupted the cultural and social fabric of Indigenous communities. Tribes that had once allied with European powers were now targeted by the expanding U.S. government, which saw these tribes' lands as assets ripe for redistribution among new American settlers. This systematic land theft forced Indigenous people out of their ancestral territories, severing their connection to lands that were central to their cultural, spiritual, and communal lives. Many of these tribes had historically been allies of the French or British and maintained distinct cultural practices that were now under threat. The effects on Mississippi culture were profound, as these lands had been integral to traditional gatherings, seasonal ceremonies, and cultural practices passed down through generations.

Further complicating this forced displacement was the practice of reclassifying members of Indigenous communities, particularly those of mixed "White" and Indigenous descent, as "African Americans." This racial mislabeling systematically stripped many Native American families of their Indigenous identity and legal rights, subjecting them to the same discriminatory laws and social hierarchies designed to disenfranchise African Americans. The misclassification denied these Indigenous people the right to claim their lands, inheritances, and status within their original communities. For Mississippi's Indigenous families, this reclassification created a barrier to their association with their own heritage and limited their legal recourse to protect or reclaim their lands and cultural legacies. Over time, the intentional denial of their true heritage contributed to a collective loss of cultural continuity and forced many Indigenous individuals into socio-political categories that did not reflect their identity or heritage.

Despite these systemic attempts to erase Indigenous identity, Mississippi's Indigenous communities have maintained and adapted their unique cultural expressions. This resilience is perhaps most visible in the cultural impact of art and music, particularly through the rise of hip-hop and other American music genres. The "Culture of Hip-Hop" reflects a powerful response to marginalization, blending ancestral storytelling, rhythm, and resistance into a modern art form. Hip-hop, along with jazz, blues, and other

American genres, has roots in African and Indigenous traditions, embodying a legacy of cultural adaptation and endurance in the face of adversity. For Mississippi's Indigenous and African American communities, these music genres have provided a space to express their heritage, struggles, and identity in ways that resonate both locally and globally.

Artistic expression, especially in music and dance, has thus become a vehicle for cultural preservation and resistance. Mississippi's Indigenous-descended communities continue to use hip-hop, art, and performance as a means to assert their identity, connect with ancestral roots, and foster unity. This cultural vibrancy is a testament to the enduring spirit of Indigenous communities that have endured generations of land theft, misclassification, and legal exclusion. Through music, art, and communal gatherings, Mississippi's Indigenous families continue to celebrate their heritage and maintain a distinct cultural presence in the face of historical and ongoing injustices.

Indigenous tribes played a central role during the formation of Illinois Territory (present day Midwest America) in 1809 and the subsequent path to Illinois statehood in 1818. The Illinois Territory, which spanned much of the land between the Mississippi and Wabash rivers, was home to numerous Native tribes, including the Potawatomi, Miami, Peoria, Kickapoo, and Sauk, who had inhabited these lands for centuries. These tribes held deep cultural ties to the land, hunting grounds, and trade routes that traversed what is now Illinois. As European settlers encroached on these areas, the Illinois tribes became critical players in determining how the land would be used, controlled, and governed. The dynamics of trade and alliances between Indigenous tribes, French traders, and later American settlers defined much of the early history of the Illinois Territory, with Native leaders navigating complex relationships to defend their lands against both the French and the newly established United States.

As the U.S. pushed westward, Indigenous nations in Illinois faced increasing pressure from the federal government and settlers. The process of establishing Illinois as a territory involved a series of land treaties that systematically stripped Indigenous tribes of their traditional territories. Through treaties such as the Treaty of Fort Wayne (1809) and subsequent agreements, large tracts of land were ceded under coercive circumstances, where tribes were often misled about the extent of the concessions they were making. Leaders of the Potawatomi, Kickapoo, and other tribes resisted these pressures, yet many were forced to sign away land rights to avoid violent conflicts. These treaties effectively marginalized Indigenous influence over the territory's governance, despite the fact that Indigenous peoples remained a significant population in the region.

When Illinois achieved statehood in 1818, the removal of Native tribes from their ancestral lands accelerated under increasing settler pressure and governmental policies. The newly formed state sought to expand agriculture, settlements, and infrastructure, leading to further displacement of Native communities. Tribes were increasingly viewed as obstacles to economic growth, and policies aimed at Indian removal became more aggressive. The Kickapoo, for instance, resisted removal but were eventually forced to migrate west of the Mississippi by the early 1830s, as were many other Illinois tribes. Indigenous people who remained faced continued reclassification efforts, often being misidentified or forced to assimilate, further erasing their presence in the newly formed state. The statehood of Illinois

marked a profound shift, as Indigenous land stewardship and cultural practices were supplanted by an expanding settler society.

Despite the systematic dispossession of their lands, Indigenous influence remained significant in shaping Illinois' early cultural landscape. Many Native trails became foundational for roads, trade routes, and even town placements. Native knowledge of agriculture and resource management continued to impact settler practices. Additionally, Native American names and symbols were incorporated into the identity of Illinois, albeit often superficially, as cities, rivers, and counties retained Indigenous names without necessarily preserving the associated histories. The legacy of Illinois' Indigenous tribes in the territory's formation and statehood reflects a story of resilience and adaptation amidst forced migration and cultural upheaval. Today, Illinois honors this history through its place names and public recognition of the state's Native American heritage, although the complex history of Indigenous dispossession remains an essential narrative within the state's founding.

During the War of 1812, Caldwell aligned himself with the British, serving as a scout and a leader of Native American warriors in the Great Lakes region. He was instrumental in leading a group of Potawatomi and other Native allies in the war against American forces. His leadership earned him respect within the British military and among Native tribes.

Following the war, Caldwell continued to serve as an intermediary between Indians and European settlers, particularly British and American authorities. He played a key role in negotiations that resulted in land treaties, which were often disadvantageous to Native peoples but were part of the shifting power dynamics of the period.

In the 1830s, Billy Caldwell became a leader within the Potawatomi tribe. He played a significant role in the relocation of the Potawatomi people as part of the forced removals known as the Trail of Death. Despite his earlier cooperation with the U.S. government, Caldwell was deeply opposed to the forced removal of his people from their homelands in Indiana to reservations in present-day Kansas.

Caldwell fought with Tecumseh and the British in the War of 1812, but after the war, he returned to Chicago, becoming a well-known and well-respected fur trader. Because of his dual heritage, he developed good relations with both the local tribes and the American authorities.

In 1829, the United States government was beginning the process of Indian removal in the Upper Midwest. Caldwell was recognized as a chief by both sides and invited to negotiate the Second Treaty of Prairie du Chien on behalf of the Potawatomi, Ojibwe, and Odawa. The Americans appreciated his fluency in both English and tribal languages. The tribes understood that the government was determined to force them off their lands and thought Caldwell could help get them the best deal, under the circumstances.

The tribes ceded land in southern Wisconsin and northern Illinois — including much of the present-day Chicago area — in exchange for \$16,000 a year. As a reward for his services, the government granted Caldwell 1,600 acres along the north branch of the Chicago River, which became known as "Caldwell's Reserve."

In 1833, after President Andrew Jackson signed the Indian Removal Act, declaring the government's intent to resettle all tribes east of the Mississippi River, Caldwell helped negotiate a second treaty, which "exchanged five million acres of land in northeast Illinois and southeast Wisconsin for five million acres of land west of the Mississippi River first in Missouri and then in Iowa," according to historian Ann Durkin Keating's book *Rising Up in Indian*. After negotiating the final treaty, it is "a disputable fact" that Caldwell *began selling off his land along the Chicago River*. It is the belief of some descendants of Billy Caldwell that they were forcibly removed from these lands and the titles to the lands were unlawfully transferred to Europeans and new settlers.

The sale of the Caldwell Reserve—a tract of land originally set aside for the Potawatomi and other Native American tribes in the early 19th century—has been a subject of controversy due to the methods used to acquire the land and the implications for Indigenous sovereignty. Established through treaties with the U.S. government, the Caldwell Reserve was meant to provide a permanent home for Indigenous groups, specifically the Potawatomi who were displaced from their ancestral lands. However, as settlers expanded westward, the reserve's value increased, and pressure mounted to open the land for development. Reports suggest that questionable tactics were employed to persuade or coerce tribal leaders into relinquishing their claims, often under duress or with promises that were later unfulfilled. The sale reflects a broader pattern of broken agreements and land dispossession faced by Native communities, leading to significant cultural and economic losses for the Potawatomi people and other tribes with historical ties to the Caldwell Reserve. This controversial sale remains emblematic of the ongoing struggle for Indigenous rights and recognition in the United States.

The Treaty of Chicago (1833) and the Treaty of Tippecanoe (1832) are among the most notable agreements that impacted these tribes, often involving the relinquishment of large portions of land in exchange for promises of compensation, protection, or relocation to western reservations. Despite these treaties, many members of the tribes continued to resist displacement.

After 1838 when four major Chiefs, Kings, & Queens from the former confederacy were organized by the u.s. into the Gun Lake Band-Griswold Colony under Chief Sah-ge-naw and paid at the Grand River Band payment site, the confederacy of Michigan Three Fire Indian Tribes continued; but under another name. That name was the Gun Lake Band-Griswold Colony.204 When the "Griswold Colony", as it commonly became known, was officially formed, land was purchased from 1836 Treaty funds for the Tribe in 1839. 205 Then a Mission and school were built. The United Nation became administratively attached to the Grand River Annuity Rolls. Thus the problem of dissident War Chiefs, Kings, & Queens, numerous warriors, suspected murderers of settlers, and Indians who refused to remove, was neatly papered over and side-stepped by the new Colonization plan of the U.S. The Gun Lake Band-Griswold Colony remained a Potawatomi Band under Pottawatomi Chief Sa-gah-naw (as it was written on the 1839 Gun Lake Village Band Annuity Payment Rolls) and for a 20 year period was reported in War Department, and later BIA documents, as an ottawa site. There have been no treaties which canceled the permanent annuities due Sagamaw and Matchi-pe-nash-i-wish and their Potawatomi followers.

There is still abit of controversy surrounding the death of Sah-ge-naw (Billy Caldwell). Some say that he moved west with the Potawatomi following their forced removal from the Chicago area, settling near present-day Council Bluffs, Iowa, where he died in 1841. Some say that in 1845 Sagamaw died while involved in a domestic dispute with his son-in-law who struck him on the head with an iron fire poker and an "iron knot" had crushed his skull.

Caldwell Family Records show that, following the death of Billy Caldwell, due to the threat of wars and forced removal actions implemented by the United States government, some members of the Caldwell Potawatomi Band from the Chicago area elected to decentralize their governance and remain on their promised lands. Chief Kiel Mansa (dba KIEL MANSA) and leader of the Nation is a direct lineage to this unique group of Indians who are still residing in the areas of their ancestors. This distinct community of Indians are not currently members of ANY Federal Recognized band of Indians though they have consistently maintained their political autonomy, cultural systems, shared economic systems, spiritual systems, and have been administering their tribal decentralized household-kindred systems of governance. Recently, we have modernized our form of governance and this petition for the acknowledgement of our Nation is the first official act dedicated to re-establishing the legacy and honor of our ancestors since the devastating acts of forced removal implemented against our ancestors by the newly formed United States.

The United Nations of Chippewa, Ottawa, and Potawatomi Indians (UNCOI) is dedicated to restoring the governance and sovereignty of our people. This restoration begins with the establishment of a decentralized, household-based self-governance system. We recognized that our centralized governance was halted by centuries of colonialism and systemic injustice. Our lands and assets have been stolen and are currently held in trust under the management of third-party entities until we declare and effectively execute our strength to reclaim and fully exercise our sovereign rights.

The roots of our collective identity and governance can be traced back to a time before the Indian Removal policies, when our tribes were independent but interconnected. Prior to the forced removals, our people fought in wars that ultimately led to the unification of the Chippewa, Ottawa, and Potawatomi tribes into a single, formidable alliance. This union was forged not only out of shared purpose but out of necessity, as the external pressures from expanding settler-colonial governments created a common need for defense and solidarity. This alliance, later recognized as the United Nations of Chippewa, Ottawa, and Potawatomi Indians, laid the foundation for our future resurgence.

The devastation that befell our tribes, however, cannot be overstated. The U.S. government, driven by a vision of manifest destiny, relied on instruments of oppression like the Doctrine of Discovery, slave laws, and Black Codes, as well as the insidious and destructive Willy Lynch laws, to justify the theft of our lands and the attempted destruction of our family governance structures and culture. These mechanisms of control were not merely abstract policies but concrete actions that resulted in the forcible dispossession of our people, the attempted genocide via denationalization of our communities, and the fragmentation of our once-thriving societies.

Land theft, in particular, represents one of the most profound injustices we continue to face. Our ancestors, such as those in the Caldwell family from the Chicago area, and the Mississippian cultures, endured unimaginable hardship as their lands were stolen, their histories erased, and their futures uncertain. From the 1700s through the 1900s, the displacement and destruction of indigenous communities were not mere side effects of U.S. expansion—they were the explicit objectives of colonial strategies. These actions left scars that have lasted generations, and the consequences of such theft are still felt deeply by our people today.

Despite this long history of oppression and marginalization, we are now witnessing a powerful awakening within our communities. Descendants of our tribes are reconnecting with their ancestral ways of life,

rediscovering the teachings and practices that have sustained our people for centuries. This resurgence is not just cultural but political, as more of our people are beginning to demand the restoration of our lands, our rights, and our rightful place in the governance of this land. The Wake Up is not a moment, but a movement—one that will continue to gather strength as more people understand the depth of the injustices committed against our nations and begin to work toward meaningful reparations.

Our path forward is clear, but it requires unity, resilience, and a commitment to our ancestral teachings. The decentralized household-based kindred self-governance system is not only a practical response to the current realities of our people, but it is also a return to our traditional ways of organizing our communities. By holding assets and properties in trust, we regain the full capacity to self-govern, and we ensure that our land and resources are preserved for future generations. This system will create a foundation upon which we can rebuild our nations and restore our sovereign rights.

We also recognize that this journey is not one we can undertake alone. The support and solidarity of other indigenous nations, as well as allies, will be essential in achieving our long-term goals. Together, we can rebuild our communities, reassert our sovereignty, and return to the governance structures that have always guided us. The process will be long and challenging, but it is a journey that we must take in order to heal from the traumas of the past and reclaim our rightful place in the world.

As we move forward, we remember the wisdom of our ancestors and the strength of our unity. The road ahead is one of restoration, reconciliation, and resurgence. The United Nations of Chippewa, Ottawa, and Potawatomi Indians aka LOVE NATION stands firm in its commitment to self-governance, the protection of our land, and the revitalization of our cultures. With each step we take, we reclaim a piece of our history, our future, and our destiny.

Part III

DESCRIPTION OF THE CURRENT GROUP

The establishment of LOVE NATION, through the resurrection of the United Nations of Chippewa, Ottawa, & Potawatomi, is deeply rooted in the history and legacy of the Caldwell family, particularly the life and actions of Kiel Mansa. The Caldwell family, like many Indigenous families, has endured the long-standing effects of cultural assimilation while striving to preserve their heritage. The journey toward self-discovery and the recognition of their ancestral lineage has been central to their efforts to unite Indigenous tribes globally.

The history of the Caldwell family is intertwined with significant moments in Native American interactions with European settlers, especially in the Great Lakes region. Billy Caldwell, a key figure in this narrative, played a pivotal role as an intermediary between Indians and the British during the War of 1812, later navigating complex relationships with the U.S. government. His legacy is one of negotiation and survival, reflecting the broader challenges and triumphs of the tribes he represented.

The United Nations of Chippewa, Ottawa, and Potawatomi Indians continues to represent the efforts of these nations to assert their sovereignty, protect their land and resources, and preserve their cultural heritage in an ever-evolving world. Over time, many tribes and bands within these groups have gained federal recognition, including the Federated Tribes of the Potawatomi, the Michigan Chippewa Indian Tribe, and the Ottawa Tribe of Oklahoma. These groups remain active in advocating for their rights, addressing economic conditions, and ensuring the recognition of their treaty rights, while preserving their cultural practices and traditions.

The tribes' history has been marked by displacement and hardship, but their resilience and determination have kept their identities intact. Over generations, as a result of forced relocations, families from these nations have integrated with newly formed tribes, further expanding their networks and strengthening their collective voice.

In 2023, the formal re-establishment of the United Nations by Chief Kiel Mansa symbolizes a renewed commitment to sovereignty, property rights, and cultural preservation. Through this movement, the United Nations of Chippewa, Ottawa, and Potawatomi continues to assert its importance not only within continental America but globally, advocating for Indigenous rights and unity across the world.

Chief Kiel Mansa (current Chief of LOVE NATION) is a direct descendant of Billy Caldwell, one of the original Chiefs, Kings, & Queens of the United Nations. The United Nations of Chippewa, Ottawa, and Potawatomi Indians are therefore the direct descendants and/or allied tribes of those Indians who were the first to make contact with the traders and settlers in the 1830's who recorded these interactions in their diaries and histories. The Indians of the United Nations of Chippewa Ottawa & Potawatomi Indians can be historically labeled as antagonists of the American Government and allies of the French to some degree. Between 1815 and 1838 the Indians of the Midwest region continued to retreat from and resist American authority while the U.S. attempted to dissolve their treaty rights piece by piece by new agreements, and their great war leaders expired naturally, one by one.

The United Nations of Ottawa Chippewa & Potawatomi Indians are descendents of Indians forcibly removed from their ancestral lands, their estates, their family band reservations, and/or their colonies by the government of the United States of America following **the Treaty of Paris** and the ending of the American Revolution.

CURRENT MAKEUP OF THE NATION

Prequalification of ALL members : MEMBERS OF LOVE NATION CAN NOT BE AN ACTIVE MEMBER OF ANY OTHER FEDERALLY RECOGNIZED INDIAN TRIBE. Members must meet at least one of the following requisites in order to join LOVE NATION :

- a. Family Tribes, societies, trusts, institutions, associations, entities, & Indigenous beings who elect to operate in accordance with the laws of LOVE NATION.
- b. Stateless persons who are verifiable descendents of colonized and/or a denationalized group.
- c. Tribes, and spiritual beings who are Indigenous to America and identify with the Mississippian culture.
- d. Verified Descendents of Billy Caldwell as evidenced via authenticated family records.
- e. Official family members of verified descendents of Billy Caldwell.
- f. Verified Descendents of Tecumseh as evidenced via authenticated family records.
- g. Official family members of verified descendents of Tecumseh.
- h. Verifiable members of any unrecognized Chippewa, Ottawa, or Potawatomi heritage who elect to operate in accordance with the laws of LOVE NATION.
- i. Verified relatives of LOVE NATION members.

THE ELEMENTS WHICH BIND THE COMMUNITY TOGETHER TODAY.

The descendants of the Mississippian culture—a once thriving civilization that spanned much of the southeastern United States—are witnessing a resurgence of cultural unity and identity. This movement is driven by a collective desire to reclaim their history, values, and ancestral lands, and to strengthen the bonds among various tribes and communities connected to the Mississippian tradition. Historically, the Mississippian culture flourished from approximately 800 CE to 1600 CE, creating complex societies with large ceremonial mounds, advanced agricultural systems, and extensive trade networks. Modern descendants are increasingly identifying as part of a larger collective group tied by this shared heritage, striving to restore not only their cultural practices but also their historical and spiritual connections to the land.

This collective identity is multi-faceted and embraces not only the Mississippian roots but also the broader Indigenous identity. Descendants of these tribes often see themselves as part of the Indigenous and Aboriginal communities of the Americas, whose histories are tied to the land long before European colonization. However, the complexities of identity do not stop there. Many of these individuals also identify as Black or African-American, tracing their lineage through both their Indigenous heritage and the forced enslavement of African people who were brought to this continent during the transatlantic slave trade. This duality in identity is a powerful reminder of the intersections of race, culture, and history that shaped their families' experiences. For many, the Mississippian culture's legacy is inseparable from the African-American experience, given the forced migration, intermarriage, and shared experiences of oppression in the aftermath of European colonization and the enslavement of Africans.

The collective oppression faced by these communities is rooted in centuries of external control and exploitation. Foreign governmental authorities—first European settlers and later the United States government—repeatedly displaced Indigenous peoples from their ancestral lands, subjected them to harsh treatments, and sought to erase their cultures. For the descendants of the Mississippian tribes, this history is particularly painful. Their people faced forced removals during the Indian Removal Act of the 1830s, when entire nations were displaced from their homelands to reservations. Over time, these policies of forced migration, assimilation, and violence sought to sever the cultural ties that held these communities together. The ongoing struggles for recognition and sovereignty reflect the enduring effects of colonial policies that continue to impact the rights and status of these communities.

In addition to the external forces of colonization and government oppression, Mississippian descendants also face the social and economic consequences of historical trauma. This includes the destruction of cultural traditions, forced assimilation into Eurocentric ways of life, and a consistent pattern of exclusion from mainstream society. These communities were often left to navigate an education system that did not value their traditions, a political system that ignored their rights, and an economy that marginalized their labor. Despite these challenges, the descendants of Mississippian tribes have maintained a sense of resistance and cultural preservation, holding on to memories, practices, and stories that have been passed down through generations.

At the heart of this movement is a deep yearning to re-establish family structure and restore a more communal way of life. Historically, the Mississippian culture was organized around a communal and family-oriented structure, with extended families playing key roles in decision-making and the distribution of resources. For many modern descendants, this traditional way of life represents a pathway to healing and social justice. The breakdown of family structures during the forced relocations and periods of cultural suppression left deep wounds that are still felt today. Many communities are now focused on restoring these structures, reviving extended family networks, and reinforcing their connections to one another through communal living, shared values, and mutual support.

The desire to return to a more communal way of life goes beyond family. It also touches on the spiritual and social aspects of community-building that were a hallmark of Mississippian societies. Before colonization, the Mississippian peoples practiced a deep connection to the land, with spirituality and social organization tied to the cycles of nature and the land itself. Many contemporary descendants are now looking to restore those ties to the earth, reviving agricultural practices, reforesting ancestral lands, and rebuilding the communal centers that were lost in the wake of colonization. For them, land is not just a commodity but a source of identity, culture, and spirituality.

As these communities come together to reclaim their past and assert their rights, they also face the ongoing challenge of navigating a world that has largely forgotten or misunderstood their history. The reclamation of identity for many of these Mississippian descendants involves the reclaiming of their history as well. It means challenging misconceptions about Indigenous and African-American identities

and resisting narratives that seek to marginalize or erase the contributions of their ancestors. They are working to correct historical inaccuracies and to elevate the stories of their peoples, highlighting the unique ways in which the Mississippian culture shaped the development of the Southeastern United States.

The process of uniting under a common identity is complex, as different tribes and communities have evolved over the centuries, influenced by both Indigenous and African-American experiences. Yet, there is a shared understanding that the strength of their collective identity lies in their ability to come together despite differences. Coalitions and alliances are being forged across various tribes and groups, transcending geographic and cultural boundaries to build a united front that honors their ancestors and protects their collective future. This includes efforts to gain federal recognition, secure land rights, and advocate for the protection of their cultural heritage.

Today, many descendants of Mississippian culture are turning to grassroots organizing and activism as a means of asserting their rights and seeking justice for their ancestors. They are challenging systemic inequities, advocating for the return of ancestral lands, and pushing for educational and economic reforms that benefit their communities. Their activism is also aimed at addressing issues such as the criminal justice system's treatment of Indigenous and African-American peoples, healthcare disparities, and the ongoing effects of environmental degradation on their ancestral lands. Through this activism, they are not only fighting for their rights in the present but also laying the groundwork for a future where their culture, language, and traditions can thrive once again.

The desire for unity among the descendants of Mississippian culture is not just about reclaiming the past; it is about creating a future that honors their heritage and values. These communities are increasingly finding strength in solidarity—whether through social media, traditional gatherings, or formal political organizing. They are reminding the world that the legacy of the Mississippian culture is not something to be forgotten, but something to be celebrated, revitalized, and passed on to future generations. The movement to unite is as much about cultural survival as it is about healing, renewal, and the collective determination to reshape the future in the image of their ancestors' resilience and wisdom. Through this process of unity, Mississippian descendants are not simply reclaiming a lost identity—they are building a more just, equitable, and culturally rich future for their communities and the generations to come.

CONTEMPORARY INITIATIVES OF THE TRIBE REFLECTING COMMUNITY WILL

The United Nations of Chippewa, Ottawa, & Potawatomi Indians represents a powerful coalition of Indigenous nations with a long history of resistance against external forces seeking to control their lands and cultures. These three tribes, part of the broader Algonquian language family, were central figures in the Great Lakes and Midwest regions of North America. Throughout their history, they faced tremendous pressures from European settlers and later the U.S. government, but they fought valiantly to preserve their sovereignty, traditions, and way of life. The legacy of their resistance is embodied in the actions of leaders like Pontiac, Tecumseh, and Billy Caldwell, whose struggles became pivotal in the ongoing fight to maintain their nation.

Pontiac, an Ottawa leader, is best known for leading a large confederation of tribes in what is now known as Pontiac's Rebellion (1763). This armed resistance against British colonial rule was sparked by British policies that threatened Indigenous sovereignty and economic stability in the Great Lakes region. Pontiac's efforts were crucial in uniting various tribes against a common enemy, as his leadership brought together the Chippewa, Ottawa, Potawatomi, and other nations to challenge British occupation. Although

the rebellion ultimately ended in a negotiated peace, Pontiac's struggle highlighted the Indigenous nations' determination to protect their territories and cultural autonomy from foreign encroachment.

Tecumseh, a Shawnee leader, continued the fight for Indigenous sovereignty in the early 19th century. Tecumseh sought to build a broad confederacy of tribes, including the Chippewa, Ottawa, and Potawatomi, to resist U.S. expansion into Native lands. Tecumseh's vision was one of pan-Indian unity, where Indigenous nations could stand together against the United States' encroachment. His efforts culminated in his role in the War of 1812, where he allied with the British in an attempt to stop American settlers from taking Indigenous lands. Though Tecumseh died in battle in 1813, his legacy as a fierce protector of Indigenous rights and his call for unity among Native tribes resonated through generations, inspiring continued resistance against colonial forces.

Billy Caldwell, an important figure in the history of the Chippewa, Ottawa, and Potawatomi nations, also played a significant role in the fight for Indigenous rights during this turbulent period. Known as "Red Eagle," Billy Caldwell was a leader who navigated complex relationships with both the British and U.S. governments. As an intermediary during the War of 1812, Caldwell fought alongside the British to protect his people's lands from American expansion. Later, his leadership in negotiating with the U.S. government was crucial in securing certain concessions for his people, although these agreements were often broken. Caldwell's legacy is one of resilience and negotiation, balancing his tribe's survival with the pressures of foreign powers.

In 2023, the United Nations of Chippewa, Ottawa, & Potawatomi Indians was re-established by Kevin Caldwell (dba Kiel Mansa), a direct descendant of Billy Caldwell, to continue the legacy of his ancestors. As a modern leader, Kiel Mansa sought to unite these three tribes in the face of ongoing struggles for sovereignty, land rights, and cultural preservation. His re-establishment of the United Nations was a formal declaration that the fight for Indigenous rights and unity was far from over. The new organization focuses on advocating for the recognition of treaty rights, economic development, and cultural revitalization for these tribes. The re-establishment of the United Nations of Chippewa, Ottawa, and Potawatomi Indians serves as a powerful reminder of the enduring strength of these nations and their commitment to protecting their heritage for future generations.

WHAT TRIBE, OR TRIBES, MAKE UP THE COMPOSITION OF THE COMMUNITY

The community has always been a United Nation of Chippewa, Ottawa, and Pottawatomi Indians. While the U.S. may have documents to verify the destruction of our confederacy in 1833 at Chicago it may have overlooked that our Chiefs, Kings, & Queens did not sign that treaty. Every other Principal Chief but ours signed the removal document. In 1846, at another treaty in Iowa, those who removed negotiated away the United Nation title there and disbanded the United Nation of Chippewa, Ottawa, and Potawatom Indians. Our Chiefs, Kings, & Queens did not attend nor sign this document either. We are members of the United Nations of Chippewa Ottawa & Potawatomi Indians that continue to carry on the ways of our ancestors via our decentralized household kindred systems of community and political authority.

The United Nations of Chippewa, Ottawa, & Potawatomi Indians is a modern coalition representing the descendants of tribes that were once part of the Great Northwest Confederacy. This confederacy, which formed among various Indigenous nations, played a critical role in the resistance against European and American expansion in the Great Lakes and Midwest regions. Today, the United Nations serves as a representative body for a number of tribes that trace their heritage back to the Chippewa, Ottawa, and Potawatomi peoples. Many of these tribes have achieved federal recognition, which grants them certain

legal rights, sovereignty, and access to federal resources. Among the federally recognized tribes today are the Federated Tribes of the Potawatomi, the Michigan Chippewa Indian Tribe, and the Ottawa Tribe of Oklahoma, to name a few. Each of these tribes continues to uphold their cultural practices, legal rights, and sovereignty, while collectively acknowledging their shared history and cultural heritage.

One of the key elements of the United Nations of Chippewa, Ottawa, & Potawatomi Indians is the maintenance of cultural continuity. While many of these tribes have adapted to modern governance structures, they have also preserved their household kindred systems—a traditional method of community and political authority based on extended family networks. These kinship-based systems allowed members to govern themselves, resolve conflicts, and make collective decisions in ways that honored their ancestral practices. Even as tribes shifted to more formalized councils and governance structures to meet the demands of the federal system, these household kindreds remained a core part of the tribal identity. Elders, families, and community leaders continue to wield influence, reinforcing the importance of community ties in both cultural and political spheres.

The shared history of the Chippewa, Ottawa, and Potawatomi peoples is marked by a painful legacy of forced removal and displacement. Beginning in the early 19th century, the U.S. government systematically sought to remove Indigenous peoples from their ancestral lands through policies such as the Indian Removal Act of 1830. Many of these tribes, which had historically inhabited the Mississippian cultural region—a territory stretching from the Mississippi River Valley to the Great Lakes—were uprooted and relocated to reservations, often far from their original homelands. This forced relocation led to the intermingling of tribes that had once been separate, creating new kinship systems that blended different cultural practices, languages, and traditions. Though this intermingling was a response to external pressure, it also created a new, unified identity for many tribes, blending diverse histories into a shared future.

The forced removal was not only a displacement of peoples but also an attempted genocide and denationalization by the newly forming United States government. Policies of assimilation, such as the creation of boarding schools designed to eradicate Indigenous languages and customs, further compounded the trauma experienced by these tribes. Many members of the Chippewa, Ottawa, and Potawatomi nations faced not just the loss of their land but also the loss of their cultural and political autonomy. The government's efforts to erase their identity were met with resistance, both overt and subtle, by those who sought to preserve their traditions, languages, and governance structures, often through familial and kinship ties that were harder to break.

Despite these efforts of cultural suppression, the descendants of the Chippewa, Ottawa, and Potawatomi continue to carry their traditions forward. The modern-day United Nations of Chippewa, Ottawa, & Potawatomi Indians recognizes the need to protect the legacy of these nations and to provide a platform for tribes and individuals who identify with the Mississippian culture. This includes not only those tribes that were historically part of the Great Northwest Confederacy but also those who, over the centuries, were forced to migrate, intermarry, and adapt in response to U.S. government policies. The United Nations invites and welcomes all tribes that can trace their roots back to the Mississippian culture or to the broader legacy of these Indigenous nations, regardless of their current legal status or political affiliations.

The re-establishment of the United Nations of Chippewa, Ottawa, & Potawatomi Indians in the modern era is not just about historical remembrance but also about ensuring that the cultural, spiritual, and political sovereignty of these nations continues to thrive. The coalition seeks to unite and uplift the voices of all descendants, fostering a sense of community and solidarity among the many tribes that identify with this rich cultural history. The organization is committed to helping its members navigate modern legal and political systems, advocating for the recognition of treaty rights, the protection of cultural heritage, and

the restoration of ancestral lands. Through this united front, the United Nations is forging a path for the continued survival and prosperity of Mississippian-descended tribes, ensuring that the legacy of resistance, resilience, and unity lives on for future generations.

THE LOCATION AND EXTENT OF OUR GEOGRAPHIC COMMUNITY.

Our current membership base spans throughout the Americas. Majority of members are currently still present throughout the ancestral lands of the Mississippi region of America. Nevertheless, due to the forced removal and evolution of transportation systems, our members were forced to explore different territories and currently span lands throughout the North and South Americas. All real estate and lands currently owned by, and/or which are held in Trust for the benefit of our members are collectively, the sovereign Territory of LOVE NATION.

Part IV

EVIDENCE OF ACKNOWLEDGEMENT

To be acknowledged by The Most High as a member in the Kingdom of Heaven on Earth, the Nation has established a spiritual compact and exercised its sovereign powers for the protection of its members who are in the world but are not of the world.

It is a matter of fact, that through the operation of Natural law, the United Nations of Chippewa Ottawa & Potawatomi Indians a.k.a. LOVE NATION is an established Nation with the right to establish and maintain government to government relations with sovereign governments, and the obligation to protect the culture, sovereignty, interests and properties of its members. Furthermore, the Nation attests to the fact that it is our inalienable right granted to us by the Most High Creator of all to be a Nation of peoples organized and operating explicitly under the cosmic law of LOVE.

In accordance with Internationally accepted Law of Nations, we affirm and bear witness to the fact that a self-governing Nation does not require the consent of any outside entity, nor the approval of any foreign Nation to exist and operate in accordance with natural law. We hereby notify the United States of America and the Bureau of Indian Affairs that we are an Indian Nation that operates its own jurisdiction of authority with full and complete economic and political independence from other Nations of the world.

This Nation hereby notifies you that we are fully utilizing and we have eternally accepted our divine obligation to exercise each and every right explicitly communicated within the texts of the United Nations Declaration on the Rights of Indigenous Peoples, the Declaration on the Granting of Independence to Colonial Countries and Peoples, and the American Declaration on the Rights of Indigenous Peoples.

We hereby present the following data as notice that our Sovereign Nation exists and is fully capable of conducting government to government relations.

The existence of our Tribal Government has been acknowledged by issuance of EIN# 99-4936157 to our Tribal Government on 9/16/2024 by the United States Department of Treasury.

The Nation was historically identified as an Indian entity by Federal authorities of the U.S.A. as evidenced in the multiple treaties entered into via government to government relations. Treaties which bear witness to these facts are as follows :

- I. Treaty of Fort Industry (1805)
- II. Treaty of Detroit (1807)
- III. Treaty of Fort Wayne (1809)

IV. Treaty with the Ottawa, Etc. (1821)V. Treaty of Chicago (1833)

The Chicago area is located on ancestral lands of indigenous tribes, such as the Council of the Three Fires--comprised of the Ojibwe, Odawa, and Potawatomi Nations--as well as the Miami, Ho-Chunk, Menominee, Sac, Fox, Kickapoo, and Illinois Nations. These tribes had thriving trade networks in the Great Lakes area prior to European contact. Post-European contact, the tribes maintained trade arrangements with both the French and British. Some roadways in Chicago reflect the trade roads followed by these tribes.

Reciprocal trade relationships between the tribes and Europeans helped maintain the tribal hold on the Illinois area around Lake Michigan throughout the 1700s. The arrival of Europeans on the continent had led to marked losses among the tribes of the Great Lakes area through the introduction of new diseases and the push of Eastern tribes westward. War and starvation further decimated tribal populations.

The War of 1812 significantly affected the relationship between the Indigenous tribes in the Great Lakes area with the British and the United States. The Treaty of Ghent, which was written between the British and the United States following the war, felt like a betrayal to the tribes who had fought alongside the British against the United States government, and with economic shifts toward agriculture and industry, the Americans and British no longer felt the need to maintain economic and military relationships with the tribes of the Great Lakes area.

On May 28, 1830, President Andrew Jackson signed the Indian Removal Act proposing to relocate indigenous tribes west of the Mississippi River. This would mean the relocation of tens of thousands of indigenous people still living east of the river. The tribes in what is now Chicago and the Great Lakes area would feel the brunt of many land cessations and several relocation efforts over the coming years after this.

Relocation itself was a tragic undertaking for tribes. Those who survived the trip would face new hardships. The land allotted to tribes was often rejected by settlers. More often than not, the tribes would struggle for what limited supplies and resources were available. This led to poverty, starvation and severely difficult living circumstances that would continue to plague tribes for years to come.

Urban Natives

In 1893, Chicago put on the World's Columbian Exposition. Word spread across the country that American Indians would be able to present themselves through exhibits. The endeavor was headed by one of America's first anthropologists, Harvard University professor Frederic Ward Putnam. As David R.M. Beck stated in Unfair Labor, "...the representations of American Indians at the fair fall into five categories: Indians as they wanted themselves to be known and understood, Indians as objects of science, Indians as assimilating into American society, Indians as romantic images and actors reflecting a bygone era, and Indians as savage and wild representations of America's past" (2019, p. 5). The fair was claimed by Carl Smith to be the "most successful of all world's fairs," but in reality, it reinforced many stereotypical ideas about American Indians that would continue to color public perception in regards to the United States government's Indian policy.

Entering the 1900s tribes in the Lake Michigan area had seen so much upheaval through removal, relocation and termination policies. Through the late 1800s to the early 1900s, children were being taken from their tribes and sent to boarding schools with the mission to assimilate them into white society. The policy was unwittingly supported across party lines. Both liberals and conservatives alike assumed that it was in the Indians' best interest. In reality, the children faced emotional and physical abuse in an attempt to "Kill the Indian, save the man."

In 1910 the population of American Indians in Chicago was reported to be 188. An American Indian boarding school graduate, Dr. Carlos Montezuma, spent his life assisting this small, but the ever-growing population of American Indians with social services needs until his death in 1922. The following year an organization called the Indian Council Fire (originally called the Grand Council Fire) would pick up where Dr. Montezuma left off. This organization run by and for American Indians would expand their services to legal, housing, education and employment matters over the coming years. Services that proved essential with the growing population of American Indians in Chicago.

By 1952, the Truman administration enacted a new "voluntary relocation" effort coordinated by Dillon Myer, the commissioner of Indian Affairs. Dillon Myer modeled the American Indian relocation process after the same one used when he supervised the relocation of Japanese Americans throughout the Japanese American internment program during World War II.

Individuals from reservations were offered training and relocation into cities--Chicago being heavily favored. What the Indians did not realize was that "...the training that they had been given was sometimes on outdated machinery" (Beck, 2000, p. 244) and in fields that they would not learn skills they could take back to their reservations. The housing provided was rejected by most and considered slums in Chicago. Philleo Nash, who was commissioner of Indian Affairs from 1961-1966, stated that "Myer's relocation program was essentially a one-way bus ticket from rural to urban poverty" (Hosmer, 2010, p. 31)

Still, through all of these attempts at taking care of, what was often referred to as, 'the Indian problem' Chicago has maintained a thriving, diversely populated Indigenous population. "Chicago today has the third-largest urban Indian population in the United States, with more than 65,000 Indians in the greater metropolitan area and some 175 different tribes represented" (Hautzinger, 2018).

The needs of such a diverse population have evolved over time. Beyond the social services needs provided by the Indian Council Fire earlier in the century, fostering a sense of cultural identity was essential for many American Indians thrust into urban life. The American Indian Center (AIC) of Chicago opened in 1953 in response to the increasing needs. The AIC website states that "Through a combination of short-term relief services and long-term education and support programs, we seek to foster physical and spiritual health in the community, an active connection with traditional values and practices, stronger families with multigenerational bonds, and a rising generation of educated, articulate, and visionary youth" (2019). The AIC is a central location for American Indian cultural heritage and provides essential resources for American Indians living and thriving in the Chicago area.

The lands that we now call Illinois are the ancestral homelands of many Tribal Nations including: the people of the Council of the Three Fires: the Ojibwe, Potawatomi, and Odawa, the Peoria, Kaskaskia, Piankashaw, Wea, Miami, Mascoutin, Sauk and Fox, Mesquaki, Kickapoo, Ho-Chunk, Menominee, and Chickasaw Nations. Today Native peoples from over 100 Tribal Nations continue to call these lands home. While centering the lived experiences and voices of Native peoples, we have a responsibility to acknowledge and actively address histories of dispossession and erasure and the role that Illinois has played in these colonial practices. We begin this report by recognizing that Native peoples are not only a part of Illinois' history but continue to play a vital role in our states future. With Tribal sovereignty at the center we commit to increasing the number of Native American peoples employed by the state of Illinois and will work to increase culturally responsive outreach and engagement.

Within Anishinaabe political discourse, fire has been employed as a symbolic representation for a variety of concepts, including nation, council, and alliance. This usage is evident in the various names applied to the allied Ojibwe, Odawa, and Potawatomi: the Three Fires Confederacy, the Council of Three Fires, People of the Three Fires, and the United Nation(s) of Chippewa, Ottawa, and Potawatomi. 11 Each nation represents a fire—the use of "Three Fires" to demarcate their alliance. This application of the symbol of fire to connote both a nation and an alliance between nations (obtained through a treaty with one another) was expressed in the 1846 treaty negotiations between the United States and the "United Nation of Chippewa, Odawa, and Pottawatommie."

The Ojibwe, Odawa, and Potawatomi leaders represented themselves as tied to one another. However, they strategically asserted that they could not exclusively be seen as a single people. During treaty negotiations, they reminded the treaty commissioners that the president "cannot collect them," referencing his inability to make them one people. Yet the Ojibwe, Odawa, and Potawatomi argued that if the president agreed to their terms, outlined in the treaty, then he would "see how many fires will burn"; in this instance, fire operates as an allegory for both the individual nations and the council these nations would collect in to meet the agreements of this treaty. Interestingly, the United Nation of Ojibwe, Odawa, and Potawatomi were referenced in the treaty as the Potawatomi, with the treaty records stating that this was their "national character."

The treaty record does not indicate why the United Nation of Ojibwe, Odawa, and Potawatomi became identified as the Potawatomi. Perhaps this name was used because a large number of Potawatomi made up the United Nation. However, maybe this collective identity was utilized for another reason. The word "Potawatomi," boodewaadamii in the Anishinaabe language, means "those who keep the fire." Thus, this collective identity may have been utilized to denote the political alliance across these three nations, their making of a fire.

Identification as a Nation can be found on our official website,

www.lovenationamericanindians.org

GOVERNING DOCUMENT

The governing document of the Nation is the Constitution of LOVE NATION, and can be found at our website.

DESCENT

Members of LOVE NATION are descendants of the aboriginal inhabitants of the Mississippi Region of pre-colonial America.

UNIQUE MEMBERSHIP

The members of LOVE NATION are principally made up of persons who are not members of any Acknowledged North American Indian Tribe.

GOVERNANCE MECHANISMS

Via our Tribal Government, we have internal mechanisms in place which :

Allocate entity resources such as land, residence rights, and the like on a consistent basis;

The Moneyverse Moundbuilders Order of Brahman are the senior most executives of the nation which are in charge of managing and allocating the land, residence rights, and other assets on a consistent basis in accordance with the Constitution of Love Nation.

Settle disputes between members or subgroups by mediation or other means on a regular basis;

The Tribal Tribunal of Truth is the Tribal Courts with the senior most jurists of the nation which are in charge of conducting mediation in accordance with the Constitution of Love Nation.

Exert strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior; or

The MANSA, Council of Elders, Chiefs, Kings, & Queens of the Nation are the senior most members of the nation which are authorized to exert strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior in accordance with the Constitution of Love Nation. Organize or influence economic subsistence activities among the members, including shared or cooperative labor.

The MANSA, Council of Elders, Chiefs, Kings, & Queens of the Nation are the senior most members of the nation which are authorized to organize and influence economic subsistence activities among the members, including shared or cooperative labor in accordance with Article the Constitution of Love Nation.

Mississippian religion was a distinctive Native American belief system in eastern North America that evolved out of an ancient, continuous tradition of sacred landscapes, shamanic institutions, world renewal ceremonies, and the ritual use of fire, ceremonial pipes, medicine bundles, sacred poles, and symbolic weaponry. Mississippian people shared similar beliefs in cosmic harmony, divine aid and power, the ongoing cycle of life and death, and spiritual powers with neighboring cultures throughout much of eastern North America. Although similarities in religious practices and rituals existed throughout the Mississippian world, individual polities possessed divergent trajectories of religious thought that over time resulted in differing paths of belief and ritual. Above all, Mississippian people were logical, pragmatic, and rational in their religious beliefs, and their observations and thoughts about the world around them were reflected in their views of the spiritual world. Their rituals and sacred narratives embodied abstract meanings, archaic language, complex symbolism, and esoteric metaphors. The numerous and widespread Mississippian polities gave rise to a remarkable tradition of religious beliefs and practices. Their religious system flourished for more than half a millennium as a meaningful and vibrant set of beliefs. Identifying the circumstances, complexity, and nature of Mississippian religion is a major focus of current research among a number of scholars, including anthropologists, archaeologists, ethnohistorians, folklorists, and historians. Although scholars debate various points of religious belief, there is general agreement on the overall religious traditions.

The Potawatomi, an indigenous people of North America, have a rich and vibrant culture that is deeply rooted in their beliefs and traditions. Their spiritual beliefs, passed down from generation to generation, are a fascinating aspect of their heritage. From the sacred connection with nature to the intricate rituals and ceremonies, the Potawatomi's beliefs offer a unique glimpse into a world guided by reverence and harmony.

However, beneath the surface of these beliefs lies a captivating story that intertwines history, spirituality, and resilience. As we delve deeper into the Potawatomi's sacred traditions, we will discover how their beliefs have shaped their identity, provided guidance in times of adversity, and fostered a strong sense of community. Join us on this journey as we explore the intricate tapestry of the Potawatomi's beliefs, revealing the wisdom and beauty that they hold. When examining the beliefs of the Potawatomi tribe, it becomes apparent that they faced numerous challenges and struggles. One of these challenges was the forced assimilation imposed upon them by European settlers. This resulted in the erosion of their traditional beliefs and practices, causing a deep sense of loss and disconnect from their cultural heritage. Additionally, the Potawatomi faced economic hardships and displacement from their ancestral lands, leading to a loss of identity and a sense of displacement. These experiences have undoubtedly caused immense pain and suffering within the Potawatomi community, as they continue to grapple with the consequences of historical oppression and the ongoing preservation of their beliefs.

This article highlights the main points regarding the beliefs of the Potawatomi tribe and explores related keywords. The Potawatomi faced significant challenges due to forced assimilation, resulting in a loss of their cultural heritage and a sense of displacement. The erosion of their traditional beliefs and practices has had a lasting impact on their identity and well-being. Furthermore, economic hardships and displacement from ancestral lands have contributed to their pain and suffering. It is crucial to understand the historical context and ongoing struggles faced by the Potawatomi community in order to appreciate the importance of preserving their beliefs and supporting their journey towards healing and empowerment.

Beliefs of the Potawatomi

The Potawatomi, also known as the Bodéwadmi, are a Native American tribe that has a rich cultural heritage. Their beliefs and spirituality form an integral part of their identity and have shaped their way of life for centuries. The Potawatomi have a deep connection with nature and believe in the interconnectedness of all living beings. This belief system is rooted in their creation stories and is reflected in their daily rituals, ceremonies, and traditions.

The Creation Story

In the Potawatomi creation story, the world was initially filled with water. A muskrat, Mi-ki-naak, dived into the depths of the water to bring back soil to create land. The Great Spirit, Kitchi Manitou, took this soil from the muskrat's paws and formed the earth. He then planted three sacred plants: corn, beans, and squash. These plants, known as the Three Sisters, were given to the Potawatomi as gifts and became the foundation of their sustenance.

This creation story highlights the Potawatomi's belief in the sacredness of the natural world and their dependence on it for survival. They view themselves as caretakers of the earth, responsible for maintaining harmony and balance in the environment.

Spiritual Practices

The Potawatomi engage in various spiritual practices to connect with the spiritual realm and seek guidance from the Great Spirit. One such practice is the use of sacred medicines, such as tobacco, cedar, sweetgrass, and sage. These medicines are believed to carry spiritual properties that cleanse and purify both the physical and spiritual body.

Another important spiritual practice for the Potawatomi is the sweat lodge ceremony. This ceremony involves entering a small, enclosed structure heated by hot stones. It is seen as a way to purify the body, mind, and spirit, and to seek spiritual guidance and healing. The sweat lodge ceremony is often accompanied by prayers, songs, and the sharing of stories.

The Potawatomi also place great importance on dreams and visions as sources of guidance and insight. They believe that dreams are a means through which the spiritual realm communicates with individuals. Dreams are interpreted by tribal elders and are seen as messages from the ancestors or spirit guides.

Interconnectedness and Respect for Nature

The Potawatomi view all living beings as interconnected and believe in the concept of reciprocity. They understand that they are part of a larger web of life and that their actions have consequences for the well-being of other beings. This belief is reflected in their teachings about the importance of respecting nature and living in harmony with the earth.

For the Potawatomi, nature is considered sacred and is seen as a teacher and provider. They believe that each plant, animal, and natural element possesses its own spirit and should be treated with reverence. This belief extends to the practice of sustainable hunting, fishing, and gathering, where the Potawatomi take only what they need and ensure the continued abundance of resources for future generations.

The Potawatomi also have specific rituals and ceremonies to honor the natural world. These include the Green Corn Ceremony, which celebrates the first harvest of corn and gives thanks to the Great Spirit for the abundance provided. During this ceremony, the Potawatomi offer prayers, songs, and dances to express gratitude and ask for blessings for the community.

Community and Ancestors

Community and ancestral connections hold great significance in Potawatomi beliefs. The tribe places a strong emphasis on collective well-being and the importance of maintaining harmonious relationships within the community.

The Potawatomi believe that their ancestors continue to guide and protect them. They honor their ancestors through various ceremonies, such as the Feast of the Dead, where offerings are made to ensure the well-being of departed souls. The Potawatomi also maintain ancestral burial grounds as sacred spaces and visit them regularly to pay respects and seek guidance.

Community gatherings, powwows, and storytelling are integral to Potawatomi culture. These events provide opportunities for sharing knowledge, passing down traditions, and strengthening the bond between community members.

Conclusion

The beliefs of the Potawatomi reflect their deep connection with the natural world, their reverence for the spiritual realm, and their commitment to maintaining harmony and balance in all aspects of life. Through their rituals, ceremonies, and teachings, the Potawatomi have preserved their cultural heritage and passed down their beliefs from generation to generation. Their spirituality continues to play a vital role in their identity as a people and serves as a guiding force in their interactions with the world around them.

Beliefs of the Potawatomi

The Potawatomi people are a Native American tribe who have a rich and diverse set of beliefs that shape their culture and way of life. These beliefs are deeply rooted in their spiritual practices and worldview, and they play a significant role in their daily lives. One of the central beliefs of the Potawatomi is the concept of interconnectedness and harmony with nature. They believe that all living beings, including plants, animals, and humans, are part of a larger web of life. This belief is reflected in their deep respect for the natural world and their commitment to sustainable practices. The Potawatomi see themselves as caretakers of the Earth and believe in the importance of preserving and protecting the environment for future generations. Another key belief of the Potawatomi is the significance of communal living and the importance of strong family ties. They believe in the power of community and value cooperation, sharing, and support among their members. The concept of extended family is highly valued, and the well-being of the entire community is seen as essential. This belief is reflected in their communal activities such as storytelling, ceremonies, and gatherings where they come together to celebrate, share knowledge, and honor their ancestors. Spirituality is an integral part of the Potawatomi belief system. They believe in a higher power, known as the Creator or Great Spirit, who guides and protects them. They see the Creator as present in all aspects of life and seek spiritual guidance and connection through rituals, prayers, and ceremonies. The Potawatomi also believe in the existence of ancestral spirits who continue to watch over and guide their descendants. These spirits are honored and respected through various ceremonies and rituals.Furthermore, the Potawatomi have a strong belief in the power of dreams and visions. They see dreams as a way of

receiving messages and guidance from the spiritual realm. Dreams are considered sacred and are often shared and interpreted within the community. Visions are also highly regarded, as they are believed to provide insight and direction for individuals and the community as a whole. In summary, the beliefs of the Potawatomi revolve around interconnectedness with nature, communal living, spirituality, and the significance of dreams and visions. These beliefs shape their way of life and guide their actions, ensuring a harmonious relationship with the natural world and a strong sense of community.

Seven Grandfather Teachings

The Seven Grandfather Teachings have always been a part of the Native American culture. Their roots date back to the beginning of time. These teachings impact our surroundings, along with providing guidance toward our actions to one another.

According to the story, long ago, a messenger sent to see how the Neshnabék were living, discovered that the Neshnabék were living their life in a negative way, which impacted their thoughts, decisions, and actions. Some had hate for others, displayed disrespectful actions, were afraid, told lies, and cheated. Others revealed pride or were full of shame. During his journey, the messenger came across a child. This child was chosen to be taught by the Seven Grandfathers to live a good life. He was taught the lessons of Love, Respect, Bravery, Truth, Honesty, Humility, and Wisdom.

Before departing from the Seven Grandfathers, they told him, "Each of these teachings must be used with the rest. You cannot have Wisdom without Love, Respect, Bravery, Honesty, Humility, and Truth. You cannot be Honest if you are only using one of the other teachings. To leave out one teaching would be embracing the opposite of what the teaching means." The Seven Grandfathers each instructed the child with a principle. It was then up to the child to forget them, or to put them to use.

Each one of us represents the child. We must faithfully apply the teachings of our Seven Grandfathers to our own lives. We must place our trust in the Creator. We must also never forget to be sincere in our actions, character, and words.

Love

Knowing love is to know peace.

Our love must be unconditional. When people are weak, that is when they need love the most. Love is a strong affection for another. This can form between friends and family. Love is an attachment based upon devotion, admiration, tenderness, and kindness for all things around you. For one to love and accept themselves is to live at peace with the

Creator and in harmony with all of creation. Love knows no bounds. We must accept it sincerely and give it freely.

Respect

A way to honor creation is by showing respect.

There should be no part of creation that should be excluded from the honor that we are to give. We demonstrate respect by realizing the value of all people and things, and by showing courteous consideration and appreciation. We must give respect if we wish to be respected. We honor the traditional roles that we fill and the teaching we have been given. We honor our families and others, as well as ourselves. We are not to bring harm to anyone or anything. Respect is not just an action, but a heart-grown feeling.

Bravery

Facing a problem with integrity is a true demonstration of bravery.

We do what is right even when the consequences may be unpleasant. We face life with the courage to use our personal strengths to face difficulties, stand tall through adversity, and make positive choices. We must stand up for our convictions and have courage in our thinking and speaking. All of these actions together will lead to ceaseless bravery.

Truth

Truth is having the knowledge of our cultural teachings.

It gives us the ability to act without regret. We must understand, speak, and feel the truth, while also honoring its power. Truth should not lead us to deceptions. We know who we are in our heart. By knowing that, we also know the truth. Our emotional, physical, mental, and spiritual gifts will guide each one of us in our journey.

Honesty

Facing a situation is to be brave but having the courage to not only do the right thing, but also saying it, is honesty.

We must allow truth to be our guide. We must first be honest with ourselves. This will allow us to be honest with others. We must give full value to both the efforts of our own and others. When we walk through life with integrity, it is then that we know honesty. Be truthful and trustworthy. We must also remember to accept and act on truths through straightforward and appropriate communication.

Humility

Humility is to know that we are a part of creation.

We must always consider ourselves equal to one another. We should never think of ourselves as being better or worse than anyone else. Humility comes in many forms. This includes compassion, calmness, meekness, gentleness, and patience. We must reflect on how we want to present ourselves to those around us. We must be aware of the balance and equality with all of life, including humans, plants, and animals.

Wisdom

The mixture of these teachings, combined with the experiences of life, is what we refer to as wisdom.

It is given to us by the Creator to be used for good. Wisdom carries other meanings, which also include intelligence or knowledge. When we cherish our knowledge or intelligence, we are also cherishing our wisdom. We must use sound judgment along with the ability to separate inner qualities and relationships. We must use a good sense and course of action to form a positive attitude. We must remember to listen and use the wisdom that has been provided by our Elders, Tribal leadership, and our Spiritual leaders. We must also always remember that Wisdom comes in all shapes, sizes, forms, and ages.

The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name;

- Evidence of being labeled "Black", "African-American", and race-based discrimination from outsiders who attempted to denationalize us.
- -

100% of members in our kinship system and household governance system.

- 1) Ambilineal descent where individuals can decide how they want to trace back their lineage. They can do so via their father or mother or both. Though we are an ambilineal kinship system of governance, the majority of the households have elected to adopt matrilineal kinship systems where lineage tracing for inheritance, property, authority happens through the mother descent.
- 2) The heir is the most responsible child in the family who commands the power to organize the family and protect its property.
- 3) 100% of our members are a part of our distinct community social institution known as LOVE NATION.

POLITICAL AUTHORITY

We have internal mechanisms in place which :

(A) Allocate entity resources such as land, residence rights, and the like on a consistent basis;

The Moneyverse Moundbuilders Order of Brahman are the senior most executives of the nation which are in charge of managing and allocating the land, residence rights, and other assets on a consistent basis in accordance with Article 28 of the Constitution of Love Nation.

(B) Settle disputes between members or subgroups by mediation or other means on a regular basis;

The Tribal Tribunal of Truth is the Tribal Courts of the Nation with the senior most jurists of the nation, which are in charge of conducting mediation in accordance with Article 9 (I)H of the Constitution of Love Nation.

(C) Exert strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior; or

The MANSA, Council of Elders, Chiefs, Kings, & Queens of the Nation are the senior most members of the nation which are authorized to exert strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior in accordance with Article 8(c) of the Constitution of Love Nation.

(D) Organize or influence economic subsistence activities among the members, including shared or cooperative labor.

The MANSA, Council of Elders, Chiefs, Kings, & Queens of the Nation are the senior most members of the nation which are authorized to organize and influence economic subsistence activities among the members, including shared or cooperative labor in accordance with Article 8(d) of the Constitution of Love Nation.

The Nation maintains economic systems for the benefit of our members via its Department of Treasury and via its Central Bank, ANU BANK OF BRAHMAN in accordance with Article 9(I)F of the Constitution of Love Nation.

AFFIDAVIT OF LOVE NATION INTERNATIONAL CONSTRUCTIVE NOTICE

The Following Facts were made under oath by Chief Kiel Mansa and are submitted to provide public Notice of the customary duties and protected rights of all members and instrumentalities of Love Nation (an Aboriginal Religious Tribal Nation operating under Cosmic Customary Law)

SUBJECT MATTER : NOTICE OF SOVEREIGN ABORIGINAL NATION, ITS DUTIES, & ITS RIGHTS

INSTITUTIONS / PERSONS SUBJECT TO THIS NOTICE :

All Gods, gods, deities, forces, angels, demons, individuals, and principalities within the 2 trillion galaxies in this observable universe, All living and dead beings throughout this galaxy known as the Milky Way, All cosmic forces in this world, ALL DEPENDENT & INDEPENDENT NATIONS OF THE WORLD, All identifiable persons, organizations, entities, associations, cooperatives, societies, and communities in this world, The Crown of the United Kingdom, The United Kingdom of Great Britain and Northern Ireland, The Kingdom of Morocco, Italy, BRICS, Sovereign Military Order of Malta, The Vatican, The Egmont Group, The World Health Organization, The Commonwealth realms, U.S.A., U.S., ALL FEDERAL AGENCIES OF THE U.S., ALL COURTS OF THE U.S., ALL ASSOCIATED AGENCIES, & OFFICERS OF THE U.S. INCLUDING BUT NOT LIMITED TO THE U.S. DEPARTMENT OF JUSTICE, U.S. ATTORNEY GENERAL, U.S. DEPARTMENT OF INTERIOR, U.S. DEPARTMENT OF REVENUE, TREASURER OF THE U.S., U.S. DEPARTMENT OF TREASURY, U.S. DEPARTMENT OF TRANSPORTATION, U.S. DEPARTMENT OF HOMELAND SECURITY, INTERNAL REVENUE SERVICES, FEDERAL BUREAU OF INVESTIGATION, CENTRAL INTELLIGENCE AGENCY, ALL LAW ENFORCEMENT AGENCIES AND OFFICERS WITHIN THE UNITED STATES AND THROUGHOUT THIS PLANET, ALL U.S. BANKS AND FINANCIAL INSTITUTIONS, & ALL PERSONS FOREIGN TO THE JURISDICTION OF LOVE NATION.

Notice is hereby given by Love Nation of the following facts. Refusal to dispute the contents contained within this notice point-for-point within 21 days shall constitute your acknowledgement of, tacit agreement to, and willful compliance with all facts of law contained herein.

AFFIDAVIT OF FACTS

- In fulfillment of divine duties to exercise inalienable cosmic rights, Kiel Mansa (a non corporeal cosmic spiritual being) has executed his divine cosmic duty and birthright to establish Love Nation as a Sovereign Decentralized Cosmic Society of Tribes to exclusively exercise the following religious, commercial, and non-commercial purposes for the benefit of our members :
 - a. To provide for the energetic, spiritual, mental, physical, economic, and communal well-being of our members;
 - b. To protect and promote the Cosmic rights of our members;
 - c. To protect and promote the religious rights of our members;
 - d. To protect and promote the religious statehood of our members;
 - e. To protect, develop, and maximize the authority of the courts, tribunals, and rulings of Love Nation;
 - f. To protect, develop, securitize, and maximize the collective resources of our members.
 - g. To protect, develop, securitize, and maximize the value of the galactical assets of our members,
 - h. To protect, develop, securitize, and maximize the value of the spiritual assets of our members,
 - i. To protect, develop, securitize, and maximize the value of the digital assets of our members,
 - j. To protect, develop, securitize, and maximize the value of the physical assets of our members,
- 2. All members of Love Nation who are melanated beings and entities of Peace operating honorably have the duty and right to become members of the Temple of Love, a Cosmic Religious Association of Love Nation Nationals. In addition to being the body of spiritual oversight for the Nation, the Chief-Priests within the Temple of Love serves as the administrative oversight and regulatory authority of the State of Love Nation (the religious tribal association of territorial mission-based operations and operatives)
- 3. All members of Love Nation have the duty and right to be Nation-Builders. "Nation-Builders" is the nationality of all members of Love Nation and the ethnicity of all Love Nation Nationals is that of Aboriginals of their respective continent of origin, i.e. Aboriginal American, Aboriginal Asian, Aboriginal European. Members of Love Nation are free to be a part of any Tribe they elect to affiliate with, and/or may elect to be a part of no tribe at all.
- 4. Love Nation has the duty and right to exercise its lawfully established Religious duties to protect and develop their unity as an Aboriginal Nation with a sovereign religious political community which has elected NOT to operate under the administrative authorities of any foreign government or Trustee including but not limited to the United States Bureau of Indian Affairs, The United States of America, The United States, The United Kingdoms, The Vatican, The United Nations, or any third party government/agency.

- 5. Kiel Mansa has the duty and right to serve as the Chef-MANSA (Senior-most Priest & Chief) of Love Nation. Kiel Mansa is afforded all rights and protections equal to any other Head of State including the Internationally recognized right of Diplomatic Immunity, and the right to organize and oversee International religious missions for the benefit of humanity, and the planet Ki. Kiel Mansa may assign non-sovereign powers, in respective quantities, to qualified members of Love Nation via un coerced Divine Licensing emanating from Brahman to be evidenced by written decree issued by the Secretary of State.
- 6. In fulfillment of contractual obligations, the Federal Housing Relief Agency (FHRA) has been established by KEVIN CALDWELL (property of The Tribe) and has the duty and right to operate as an Independent Federal Agency of the United States of America.
- 7. In exercise of contractual obligations, KEVIN CALDWELL (a private U.S.A. Vessel currently held in Tribal Trust) and all property/data/records owned by &/or in the possession of Kiel Mansa have the duty and right to be transferred, in Trust, to Love Nation by Federal Housing Relief Agency in exchange for a Tribal License for KEVIN CALDWELL to serve as Head of Agency for the Federal Housing Relief Agency (FHRA).
- 8. To ensure that all institutions subject to this notice uphold the law, and to avoid immeasurable damages which may be caused by presumptions, ignorance, discrimination, abuse of powers, jurisdictional disputes, &/or federal law violations committed against Love Nation in the future; Love Nation has the duty and right to injunctive relief. In the event that injunctive relief is sought by the notifying party, all institutions subject to this notice irrevocably waive their right to delay, contest, or deny any future injunctions initiated by Love Nation.
- 9. In order to establish the credit necessary for members of Love Nation to discharge any and all liabilities, and/or debts incurred while exercising their right to fulfill their religious duties and obligations; Love Nation has the duty and right to ensure that value from lawful Letters of Credit, Security Agreements, & Financing Statements have and will be transferred, assigned, endorsed, and deposited into ANU Bank of Brahman (Central Bank of Love Nation) and held in Trust as collateral for the issuance of National Notes.
- 10. Love Nation has the duty and right to ensure that all negotiable instruments, foreign currencies, interests, rights, and other credits lawfully assigned/deposited to ANU Bank of Brahman may be utilized as collateral in exchange for currency, checks, credits, and guarantees drawn on ANU Bank of Brahman.
- 11. All members, chiefs, and nationals of Love Nation are non corporeal living breathing spiritual beings who have the duty and right to operate privately and/or religiously in accordance with the Laws of Love Nation and are therefore exempt form attachment, lien, levy, servitude, taxes, and/or external regulations including any form of enslavement, imprisonment, and/or colonialism rules and regulations in effect due to the repudiated Doctrine of Discovery.

- 12. All members and the Tribal Nation have the duty and right to accept their religious duty to exercise their cosmic rights:
 - a. to assemble as a sovereign tribal nation
 - b. to establish their own Tribes within, yet associated to the Nation
 - c. to establish their own Trusts, Corporations, Companies, Cooperatives, Associations, and other forms of organization according to the Laws of Love Nation.
 - d. to prevent poverty.
 - e. to provide assistance to those in need according to their capacity.
 - f. to establish and develop every form of organization, and/or operation necessary to properly maintain a Nation.
 - g. to establish their own executive, administrative, judicial, and military branches
 - h. to their own distinct nationality
 - i. to their right to exercise and develop their own religious beliefs
 - j. to their right to defend themselves against any internal and/or external threat to their collective existence
 - k. to their right to subdue and control abandoned and/or lawfully owned territory
 - l. to their right to self-govern
 - m. to their right to install, ratify, adopt, and to enforce cosmic law, natural law, contract law, religious laws, constitutional laws, international laws, civil laws, and any other law that is relevant to any operation of any member or instrumentality of the religious tribal nation.
- 13. All members, chiefs, and nationals of Love Nation have the duty and right to reserve and to exercise their right to utilize any and every effective means of defense in order to uphold the honor of the tribe, and to protect the members and assets of the tribe against any and all forms of attack including but not limited to spiritual attacks, mental attacks, economic attacks, religious attacks, &/or physical attacks.
- 14. Love Nation and its associated entities currently possess a collection of financial assets and credits equal to or greater than the value of Eighty Billion Dollars (\$80,000,000,000 USD) to be utilized for Aboriginal, Spiritual, Faith-Based, Tribal Family Development, & Horticulture purposes. The value of the National Credit Limit shall increase according to the amount of value transferred, assigned, and/or deposited to ANU Bank of Brahman according to articles 9 and 10 of this Notice.
- 15. ANU Bank of Brahman & The Moneyverse have the duty and right to collectively administer, clear, & settle financial instruments issued by Love Nation via physical and digital checks, securities, as well as digital money/currency trading & exchanging mechanisms.
- 16. All nationals of Love Nation have the duty and right to present acceptable forms of collateral as determined by the Constitution of Love Nation to ANU Bank of Brahman for the exchange of Love Nation Notes and/or foreign Notes.
- 17. Love Nation has the duty and right to ensure that obligations of Love Nation are issued as reserve collateral-backed promissory notes in denominations approved by ANU Bank of Brahman.

Obligations of Love Nation may be issued in accordance with applicable laws and deposited to member banks of foreign financial institutions for the purpose of clearing and settlements in international currencies and for furnishing dollar exchange as required by the usages of International trade and as approved in the Constitution of Love Nation.

- 18. As an Internationally protected sovereign religious Aboriginal Tribal Nation; Love Nation, its property, officers, members, tribes, instrumentalities, and agents have the duty and right to be exempt from arrest, search, & seizure by private military entities, the United States of America nor any other foreign governments, their agencies, and/or officers.
- 19. Love Nation, its property, officers, members, and agents have the duty and right to operate with the full faith and confidence of permanent exemption from third-party legal proceedings in venues foreign to EL Ki MANSA Ki EL unless explicitly agreed upon by the Mansa of Love Nation via written decree authenticated in the State of Love Nation.
- 20. The "Tribal Tribunal of Truth" has the duty and right to serve as the third-party arbitrator for all issues arising out of private contracts and/or oaths made between contracting parties within Love Nation. The "Tribal Tribunal or Truth" may serve as third-party arbitrator for foreign individuals and/or organizations who elect to adhere to the Laws of Love Nation and who's contractual terms are tacitly subject to the Tribal Tribunal of Truth. The Cosmic Courts of Justice shall serve as a court of appeals for disputed award letters issued by the Tribal Tribunal of Truth. The Cosmic Courts of Justice shall also hear all claims and disputes in which all parties are members, and/or entities of Love Nation.
- 21. The "Tribal Tribunal of Truth has the duty and right to serve as the private court for the settlement of International Disputes and/or criminal disputes arising out of religious complaints, or presented to the Nation from foreign entities seeking damages caused by members of Love Nation.
- 22. The State of Love Nation has the duty and right to issue any religious profession-based licenses necessary to regulate and stimulate the vitality of its community.
- 23. The FORCE of Love has the duty and right to serve as a governmental private protection agency for the defense and well-being of all members, all instrumentalities, all assets and agencies of Love Nation.
- 24. Due to the fact that there are jurisdictional overlaps throughout the Lands of the world, disputes often arise. In the event that any institution or individual subject to this notice believes to have a legal dispute and/or claim against Love Nation, State of Love, ANU Bank of Brahman, or members of Love Nation, any of its officers, associates, property, or associated entities; such institution / individual agrees to arbitrate any and all differences which have arisen or which may arise between them and members of Love Nation in The Tribal Tribunal of Truth. Any and all arbitration hearings shall be conducted according to the laws of Love Nation.

- 25. As authoritative judgements lawfully enacted by a competent arbitration court of record, all final judgements issued in the courts and tribunals of Love Nation, authenticated, and published for international public notice via approved means are hereby declared Public International Law.
- 26. All arbitration awards issued in the courts and/or Tribunals of Love Nation hold the full force of foreign law and must be honored, recognized, and/or enforced by all courts, governments, and institutions subject to this notice.
- 27. All members of the Temple of Love are free to exercise their religious freedoms by engaging in honorable ceremonial, and ritualistic interactions with all cosmic energies, elements, herbs, plants, medicines, and/or via engaging in religious exercises which are approved by their local Temple of affiliation and/or the Temple of Love.
- 28. Following is a list of International Conventions, Treaties, Declarations, Rules, and/or Established Laws which Love Nation observes in relation to International Religious operations of its members and instrumentalities :
 - a. International Religious Freedom Act of 1998
 - b. Convention on the Recognition and Enforcement of Foreign Arbitral Awards
 - c. The Convention Abolishing the Requirement of Legalisation for Foreign Public Documents
 - d. Universal Declaration on Human Rights
 - e. the International Convention on the Elimination of All Forms of Racial Discrimination
 - f. Indigenous Rights
 - g. the International Covenant on Civil and Political Rights
 - h. The UN Convention on International Bills of Exchange and International Promissory Notes
 - i. Vienna Convention on Diplomatic Relations
- 29. Following is a list of Internal Data Systems managed by the State of LOVE Nation & its affiliated instrumentalities to facilitate the international identification, registration, and transmittal of key economic, financial, and operational data:
 - a. National Non-Swift ISIN Security Registry
 - b. National Non-Swift ISRC Registry
 - c. National Non-Swift ISIL Registry
 - d. National Non-UN LOCODE Registry
 - e. National Maritime Vessel Registry
 - f. National Banking Registry
 - i. I.S.O. 20022 compatible messaging
 - ii. I.S.O. compatible BIC Registry
 - iii. I.S.O. compatible IBAN Registry
- 30. All foreign governments, foreign entities, foreign associations, foreign individuals, persons, and agencies that communicate with Love Nation or members of Love Nation via official or non-official means, and/or those who attempt to or explicitly enter into contracts with Love

Nation or members of Love Nation agree to be bound by this Public Notice, The Constitution of Love Nation, and the Terms and Conditions of Love Nation.

31. In the event that a contradiction is found between this Public Notice and The Constitution of Love Nation, the Constitution of Love Nation shall reign supreme.

Visit <u>www.lovenationamericanindians.org</u> to read The Constitution as well as the Terms and Conditions. ALL questions, comments, rebuttals, and/or disputes of any fact contained within this notice must be directed to the following Chief of Love Nation :

Chief Kiel Mansa United Nations of Chippewa Ottawa & Potawatomi Indians, 538 W Hamblin Ave Battle Creek Michigan 49037 [without the United States]

Any disputes, questions, comments, or rebuttals must be emailed to the address above within 21 days of this notice being made public. If a point-for-point rebuttal is not submitted on behalf of your entity, institution, or individual person within 21 days of this notice; your nation, government, entity, institution, association, cooperation, guild, company, partnership, individual person, or other form of organization is deemed to have officially acknowledged the existence of and the sovereign rights and authorities of Love Nation, and are deemed to have agreed to, consented to, and shall be held accountable to every Truth contained within this notice. This notice, unless rebutted within 21 days point-for point by any or all of the persons subject to this notice, are hereby lawfully enacted Public slip Law of Love Nation, and shall be a matter of Public International Law.